CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, DECEMBER 6, 1834. NO. 695.—VOL. XIV.—NO. 17.

RELIGIOUS MISCELLANY.

THE HEAVENLY BODIES INHABITED.

Under this Title we find an interesting article in the "Scientific Tracts," by J. Chickering M. D. Passing by those parts which border more upon physical science, we extract a few paragraphs, written with great simplicity and beauty and religious feeling.

The reasons for believing that the heavenly bodies are generally inhabited like the earth, are of two kinds;—those derived from presumptive evidence, and those from analogy. It is in accordance with our best notions of the Supreme Being, and with our most benevolent feelings, to presume that life and enjoyment are widely diffused through the universe,—that they are not confined to this little globe on which we dwell. This conclusion is rendered probable by arrangements on other planets similar to what we find on the earth, for the support and comfort of man,—which have been brought into view by the discoveries of modern astronomy.

The same principles of reasoning from which we infer that the heavenly bodies are inhabited, led Christopher Columbus, the discoverer of America, to suppose that there were inhabited countries lying to the west of Europe. He concluded, from his knowledge of geography, that as the earth is of a globular figure, there ought to be countries situated far to the west, to counterbalance those to the east. It appeared to him to be almost an impeachment of the Divine perfections, to suppose that the vast space which must exist, though it was then undiscovered, was a dreary ocean or a useless waste,uninhabited by human beings,—upon which the solar beams fell without warming into life and activity. * * * * * *

The human mind is disposed to believe in the extension of life and happiness, and that, too, beyond what is known to exist from observation and testimony. This favorable presumption is founded in reason as well as confirmed by more extensive and fuller observations. We see it manifested in poetic fiction, as well as elsewhere. As our knowledge becomes more extended by experience and well authenticated history, the more we perceive was not known, but which is now revealed to us. Our own personal experience is, of necessity, extremely limited; our knowledge of what is taking place in the world, must consequently be very general, partly the result of induction, and very imperfect: in fact, the histories which have been written, contain a catalogue of but a very small portion of those who have lived, and of these the notices of most are extremely meagre: whole nations are altogether omitted, or have, perhaps, but a single word to record their existence. We presume, from what we know, that *there is more which as yet is unknown to us;* we are convinced that we have but a glimpse of the great procession of the people who have toiled and died in this world: from the sketch which is furnished by our own observation and the testimony of others, we, by the power of the mind, conceive of and fill up the picture. We are then disposed, for the best reasons, to multiply existences beyond those which are known,—to believe that the Author of nature is in fact more bountiful in the extension of life than he appears to be,—that he is more benevolent than can be traced out by imperfect creatures like ourselves.

There is another circumstance which confirms this presumption of the human mind. Almost every spot of ground,—on the continents or on the islands in every degree of latitude, under the equator or near the icy regions,—has upon its discovery by modern navigators, been found to be inhabited by human beings,—differing, to be sure, in their dress, manners, education, government, religion, &c. There are almost no countries or places absolutely barren, but only comparatively so. Beach-grass will grow on the sand of the sea-shore, where no other vegetable will, and moss is found on the rocks, above the surface of ordinary vegetation. The waters of the sea are full of animated beings, rejoicing in their mode of existence. The air is not void of life. All nature teems with animation and enjoyment.

We are thus led to regard the heavenly bodies as inhabited,—to regard them as something higher and nobler than waste places, serving merely the purposes of balancing the complicated system of the material universe. Is it not an impeachment of the wise and benevolent Creator, to suppose that, as he has shown us so much of his works, he has shown us all?—that life and enjoyment are no where to be found except on one of the smallest bodies in the universe? Can we be of such vast importance, that an infinity of suns are created for us alone to see,—for us alone to be illuminated by their splendor? Do not other planets, besides our own, carry round our sun a multitude of beings on their surfaces, who welcome the returns of day and night, of summer and winter, of seed-time and harvest? Is beauty and virtue banished from every other region of space but our earth?

Besides this presumptive argument in favor of the heavenly bodies being inhabited, there is another, derived from analogy. The relations of the earth to the solar system are similar to those of the other planets; hence the argument from analogy. The earth, by its rotatory motion on its axis, turns its surface successively towards and from the sun,and thus produces our days and nights; so do the moon and the other planets, making their days and nights correspond to the periods of their rotation and revolution in the same direction, that is, from west to east.

* * * * * * * *

Can these analogies exist without authorizing a conclusion favorable to the extension of animal and even rational existence? Does not a similarity of parts and of relations force upon us the conviction of a similarity of purpose? Is not this provision made for animated beings, and intelligent ones too? We observe the grass to grow, and we know that instinct designedly directs the ox to feed upon it. Man takes the corn into his granary, convinced that it was intended for his use. There are fishes that swim in the sea, birds that fly in the canopy of heaven, and beasts that rove in the forests: man rightly supposes them to be intended for his subsistence and use. And was this most magnificent structure of the heavenly bodies intended to be without animated beings, and desolate? The hundred millions of stars, which are capable of being seen by the telescope,—are they shining, have they shone for ages past,and will they for ages to come,without contributing anything more to rational happiness, than that only one or two of them in a hundred thousand should be ever seen, except now and then, by a few favored observers on the earth's surface, since the invention of the telescope? Are the proportions of this divine mechanism so curious and so exact, its adaption of parts so nice, its analogies so close, its puposes so obvious, its provision so perfect, and yet for no life except at a mere insignificant point? Has this temple—reared so high, extending so wide and made so capacious on every side, reaching up to heaven, and embracing the universe, so few worshippers within its walls? Is man the only, the solitary worshipper in this immensity? Is it not filled and crowded with sincere worshippers? It must be so. They reason justly and devoutly, who people the planetary bodies with moral and intelligent beings.

If then, the planets are inhabited, it is a fact most agreeable to the benevolent feelings of the human heart, and most worthy of the Author of nature. It must give a thrill of pure joy to the benevolent mind, to believe that millions of beings, not on the earth, are on other celestial bodies, supported by Divine Power, protected by Divine Providence, and made to rejoice by Divine Love.

POWER OF HOLINESS.

In the "Philadelphian" of the 20th ult. is a Discourse entitled "The Power of Holiness in the Christian Ministry." Delivered, by appointment, before the Directors, Professors, and Students of the Theological Seminary of the Presbyterian Church at Princeton, Sept. 29, 1834. By Albert Barnes. It shows a good deal of vigor and observation in the writer. The following is only an extract.

I. In the first place, why has it been undervalued, even by ministers of the gospel? One reason is, that it has been extensively regarded as adapted only to weak minds. Whether it has been, that it is supposed that comparatively few men of dazzling and splendid genius have been Christians, or that the mildness and meekness of the gospel have been mistaken for imbecility of intellect and meanness of spirit, yet certain it is, that the world has regarded eminent piety as adapted only to feebleness of mental powers. Another reason is, that science is encompassed by all that is brilliant, and splendid, and attractive to the young mind. Arts and arms have been held up to universal admiration. The eloquence and poetry of the world have been employed to give fascination to the conquests of the warrior, and to the achievements of science. The world has had an interest in keeping its great objects of ambition before the mind, and in disparaging the power of holiness. What piety could do, has been uncelebrated or unsung; or often celebrated in homely strains, that have not enlarged men's conceptions of its power. Another reason is, that there is a prevalent impression among young men that humble piety has a tendency to quench the fires of genius; to wither the intellectual powers; to destroy independent thinking; to annihilate true manliness of soul; and to produce imbecility of effort, and meanness of spirit. Young men with difficulty are so brought to understand Christianity as not to suppose that it was intended to cramp and enfeeble the native vigor of intellect. When they look for scenes of enterprise, and activity, and mighty effort, they contemplate the doings of ambition, or the achievements of science. When they think of weakness, imbecility, and want of energy, they think of them in connection with the Christian religion. Infidelity to them appears bold and manly, in comparison with the fear of God; and religion, to their view, is not adapted to call forth talent, but rather to check and restrain; or at all events merely to form to mildness, and amiableness of manners. Splendid deeds, such as become splendid talents, they think are reserved for the pursuits of the world; and talent if ever called forth, is to be in connection with some enterprise of genius, or of ambition. The most dazzling, and imposing talent of the world has been exhibited in the way of sin; and the most splendid rewards of enterprise, in view of such minds, have arisen from such exhibitions.

That such views should have some influenee on those who are preparing for the ministry, will not be a matter of marvel to those who are acquainted with the mind of man. It is usually the slow work of years to lay aside the hopes of distinction which we have long cherished, and to fix our anticipations in our work mainly, on the conquests which holiness can make. Like others, ministers are trained in the schools, extensively under the influence of motives drawn from the hope of eminence. Like others, they may have aspired to rise high in the estimation of the world. The creations of genius may be as attractive to them as to others; the walks of literature may be as fascinating, and the desire of eminence in the literary world may have as many charms for them by nature, as the most enthusiastic and devoted courter of public applause. It is not improbable that no small part of the education of young men who are preparing for the ministry has been conducted under the influence of principles appealing, not to their piety, but to their ambition; or at best, has been an education where the hope of distinction, and the hope of doing good have been mingled in not very equal or desirable proportions. The transition from such a place to the preparation for the ministry, where the only and the sufficient appeal for calling forth the intellectual and active powers should be the desire to honor God, and to made the most of mind in his service, is often very great. It might be an investigation very melancholy in its results, to go through even a Theological Seminary, and take impartial admeasurement of the energy that is put forth under the influence of some sort of ambition—the love of literary ease,or of distinction in sacred literature, or of eloquence, compared with the powers called forth with the definite desire to glorify God in the salvation of souls. Youth does not soon lay aside the hope of distinction among men; and genius and talent, even in consecrated walls, do not easily acquire the subdued lessons of heavenly wisdom; or soon learn that the gospel has higher power in summoning forth the dormant energies of the human mind, than the most dazzling crowns, or the most splendid distinctions which the world can bestow.

II. A second observation to be made in order to illustrate our proposition is, that piety often derives a peculiar cast and complexion from external circumstances. Essentially the same indeed at all times, yet it partakes in its leading features of the prevalence of philosophical systems, and of the habits of thinking among men. Christian piety is retiring, it has often been the subject of unsparing and unrelenting severity; and it has often suffered itself to be moulded by the world around, rather than attempted to impress its own features on that world. At one period it becomes contemplative, abstract, and monastic. Such was its cast when it unhappily came in contact with the philosophical speculations of men. It gradually laid aside its aggressive spirit; its active and enterprising character, such as had distinguished it when it called up the living energy of apostles; and it sought rather to mould the philosophy, than the hearts of men. Much of the best talent that the church has possessed, has thus been employed in abstract speculation;—in an unhappy experiment, it would seem to show that the powers of mind are circumscribed within very narrow limits. And perhaps this may be characterized as the prevailing piety of the Christian church. Christianity, disgusted and sickened with the pomp, and ambition, and crimes of the world, has sought exclusion and retirement. The feeling has come to be extensively prevalent, that its object was not so much to make an aggression on the world, as to withdraw from it; not so much to endeavor to revolutionise mankind, as to abstract its few votaries from all contact with the world, and to seek their purity by an entire separation. It seems to have been forgotten that he who originated the Christian system, framed it to meet the world, and to be aggressive, and subduing, and transforming in its character. The great lesson, the church has been slow to learn, that piety may be most pure, and holiness most mighty, when making aggressive movements on sin; and that the apostles were in a fairer way to become perfectly holy than the cowled and hooded man who gives his days and nights to his cell and his beads.

PUBLIC WORSHIP.

We care very little what takes precedence in the attempts to raise the Sabbath into notice —— efforts to promote Public Worship, or attempt to keep men from profaning holy time. If Public Worship is better attended, the Sabbath will be better observed, and if the Sabbath is better hallowed, more of the community will attend Public worship. We are glad to see the discussion respecting the great neglect of Public Worship, which we meet in our exchange papers, from different parts of the country. We hope they will continue, until no man will think of letting a neighbor who is habitually absent from the house of prayer on the Sabbath, remain unwarned, but will carry the Gospel to him as faithfully as if he was a heathen.

If one third or quarter of the children in a community were rarely or never found inside of a school house, we suppose the lovers of education would soon begin to ask if something could not be done to persuade their parents to send them to school. But Public Worship is a school—a common school, in which a great deal is taught which man needs to know, even for this world. And those who wish to extend knowledge throughout the community, ought to see to it, that neither grown men nor little children should be habitually absent. The poor need Public Worship, as a means of knowledge.

But Public Worsbip is, emphatically, the school where, if ever, the soul must be trained for heaven. If we felt for our neighbors as we ought, we should see them neglecting every thing else, with more indifference, than neglecting Public Worship. What, but its commonness, makes men feel quiet and untroubled, when they know multitudes among their acquaintance, who never enter the sanctuary, or enter it so rarely as to do them no good? How soon would you run to tell your neighbor, if golden sands were rolling through his farm. "Up," you would say, 'up and gather them while the tide flows,—for it may suddenly fail." And may not the tide of life soon cease to flow? May not this same neighbor soon go down to the grave, and his soul be lost forever, if he is not speedily brought within the range of truth, and within the sanctifying influences of Public Worship? Do you wish to know what will make the services of the next Sabbath pleasant, if God lets you go to the house of prayer? Persuade a neighbor who neglects Public Worship, to attend you to the courts of the Lord. What the subject of your pastor's sermon may be, we cannot tell—but we venture to say you will think he preaches unusually well. The singing will be sweet, and the prayers will possess an indescribable charm.

You have a neighbor who has been languishing, for years under some painful disease. Now could you read of a specific remedy for his disease, without thinking of his case, and wishing that he would try the remedy? And when you hear this and that truth in the house of God, which would be just fitted to the case of your neighbor who neglects Public Worship, do you never wish that he were present?

We think if it was customary to offer up a petition on every Sabbath, for the habitual Sabbath-breaker, it would arouse the attention of good people to this crying sin of our land. Those who were accustomed to the prayers of the late President Dwight, on the Sabbath, will remember how often he offered a petition, on that day, for those who 'wickedly and foolishly neglect to assemble with God's people.' Let the preacher, while preparing his sermon, think how many in the limits of his society, will not hear what he is preparing to speak, in the name of the Lord. And let the church, when it assembles, and out of a dense population finds only a few worshippers scattered here and there in the house of God, feel a burden of sorrow for those who trample on the only means which will be likely to awake them from the sleep of sin, and prepare them for heaven.—*Ct. Obs.*

PUBLIC WORSHIP IN THE CITY OF NEW YORK.—The best estimates that can be made from statistical documents, show that the whole Protestant population of the city, who attend with more or less regularity on public worship, probably does not exceed "one hundred and twenty or thirty thousand. This is allowing about one thousand souls to each place of worship. Of Catholics and Jews there may perhaps be 40,000. The average number of sailors in our port is said to be about 20,000. The number of emigrants who landed here in 1833. is stated to have been 40,000. There are, moreover, continually in the city many visiters and sojourners who are without religious instruction. Of the 240,000 estimated population of New York at this time, it can hardly be supposed that there are less than one hundred thousand, of all descriptions, whom the offers of salvation, through the ordinary means of grace, do not reach. Whose is the responsibility? Is there no remedy?—*N. Y. Obs.*

ESSENTIALS OF RELIGION.

The observations below are from the Preface of Bishop Watson to his Tracts.

"We, as Christians, are under no uncertainty as to the being of a God; as to his moral government of the world, as to the terms on which sinners may be reconciled to him: as to the redemption that is in Jesus Christ; as to a resurrection from the dead; as to a future state of retribution; nor with respect to other important questions, concerning which, the wisest of the heathen philosophers were either wholly ignorant, or had no settled notions. But there are other subjects on which *Academicorum epochee,* (that is, the opinions of the schoolmen,) may be admitted, I apprehend, without injuring the foundations of our religion: such are the questions which relate to the power of evil spirits to suspend the laws of nature, or to actuate the minds of men: to the materiality or immateriality of the human soul; the state of the dead before the general resurrection: the resurrection of the same body; the duration of future punishments; and many others of the same kind. Some one will think that I here speak too freely, and accuse me probably, as an encourager of sceptical and latitudinarian principles. What! shall the Church of Christ never be freed from the narrow minded contention of bigots; from the insults of men who know not what spirit they are of, when they would stint the Omnipotent in the exercise of his mercy, and bar the door of heaven against every sect but their own? Shall we never learn to think more humbly of ourselves and less despicably of others? to believe that the Father of the universe accomodates not his judgments to the wretched wranglings of pedantic Theologians, but that every one, who with an honest intention, and to the best of his ability seeketh truth, whether he findeth it or not, and worketh righteousness,will be accepted of him? I have no regard for latitudinarian principles, nor for any principles, but the principles of truth; and truth, every man must endeavor to investigate for himself, and, ordinarily speaking, he will be most successful in his endeavors, who examines with candor and care, what can be urged on each side of a greatly controverted question. This sort of examination, may, in some instances, produce a doubt, a hesitation, a diffident suspension of judgment, but it will at the same time, produce mutual forbearance and good temper towards those who differ from us: our charity will be enlarged as our understanding is improved. Partial examination is the parent of pertinacity of opinion; and a froward propensity to be angry with those who question the validity of our principles, or deny the justness of our conclusions, in any matter respecting philosophy, policy, or religion, is an infallible mark of prejudice: of our having grounded our opinions on fashion, fancy, or any thing rather than on the solid foundation of cool and dispassionate reasoning. Churchmen, as well as dissenters, and dissenters as well as churchmen, are apt to give a degree of assent to opinions beyond what they can give a reason for: this is the very essence of prejudice: it is difficult for any man entirely to divest himself of all prejudice: but he may surely take care that it be not accompanied with an uncharitable propensity to stigmatize with reproachful appellations, those who cannot measure the rectitude of the divine dispensations by his rule, nor seek their way to heaven, by insisting on the path which he, in his overweening wisdom, has arrogantly prescribed as the only one which can lead men thither."

ON THE SECTARIAN SPIRIT OF THE AGE.

In order that religion should yield its full and best fruits, one thing is necessary; and the times require that I should state it with great distinctness. It is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive, sectarian form, it subverts, instead of strengthening, the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience. Religion must be viewed, not as a monopoly of priests, ministers, or sects, not as conferring on any man a right to dictate to his fellow-beings, not as an instrument by which the few may awe the many, not as bestowing on one a prerogative which is not enjoyed by all, but as the property of every human being, and as the great subject for every human mind. It must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion, who has no favorites, who has appointed no infallible expounders of his will, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects, as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law, or penalties of opinion; let them succeed in fixing a brand on virtuous men, whose only crime is free investigation; and religion becomes the most blighting tyranny which can establish itself over the mind. You have all heard of the outward evils, which religion, when thus turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me, all this is less fearful than its influence over the mind. When I see the superstition which it has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the dark appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understandings, and the servility of spirit which it has made to pass for piety,—when I see all this, the fire, the scaffold, and the outward inquisition, terrible as they are, seem to me inferior evils. I look with a solemn joy on the heroic spirits, who have met freely and fearlessly pain and death in the cause of truth and human rights. But there are other victims of intolerance, on whom I look with unmixed sorrow. They are those who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue, which does not wear the livery of their own sect; who surrendering to others their best powers, receive unresistingly a teaching which wars against reason and conscience; and who think it a merit to impose on such as live within their influence, the grievous bondage, which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul.—*Monitor.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

I cannot close these remarks without pressing upon the minds of teachers the considerations that have been offered with particular reference to the poorer and less favored class of children in the Sunday School. I fear it is the case even with those who are convinced of the truth of what I have said on this subject,that their sympathy and love are too often, or too exclusively extended to those, who least feel and least need their influence—that their kind offices are performed towards those who are least likely to feel grateful for them. I fear that Sunday School teachers as well as other people are too prone, in their ordinary intercourse with the children, to make an invidious distinction, at least practically, between those of rich and honorable connexions, and those of poor and degraded extraction. Now all distinctions of this sort should be carefully avoided by teachers, as of the most pernicious tendency—injurious to the cause they are engaged to promote, and inconsistent with the spirit they are pledged to inculcate. Children of rich parents and distinguished connexions are seldom left alone, and deserted—they rarely know the want of kind friends to sympathize with them in their sorrows and participate their joys—to cheer, to animate, to counsel and encourage them in every circumstance of life:—they live in a perpetual sunshine of affection and drink in the sympathy of those around them as freely and profusely as the air they breathe. Thus they are not likely to be much affected by particular and individual offices of kindness. But, it is otherwise with the helpless child of poverty. He is rarely the object of attention or interest to any one:—his ear is rarely saluted with the glad sounds of a friendly voice anxiously inquiring after his wants, or eager to communicate counsel and instruction:—the smiles of gladness and affection rarely greet his eye:—deeds of kindness, too seldom, alas! rejoice his heart. Feeling his poverty—conscious of his friendless condition, of which he was not the cause, and over which as yet he can have no control—seeing himself neglected while fortune's more favored offspring are enjoying the friendship, the smiles and caresses of all around them—how cheerless must be his condition, aggravated as it must be by contrast!—how gloomy to his young mind must be his condition and the prospect which the world presents!—And how like an angel's voice to him must sound the voice of one, addressing him in accents of kindness and of love!—how like an angel's eye must seem the eye that beams upon him with gracious smiles and an expression of tender compassion! how like an angel's hand the hand of one administering to his wants and comforts and innocent gratifications!

Such heavenly offices should be deemed a part and not a small part of the duty of Sunday School teachers—to manifest in their week-day intercourse with the scholars a peculiar interest for those especially, who from their unfortunate worldly condition are rarely the objects of others' attention—to smile on those whom others treat with neglect—to sympathize with those who meet with cold and heartless indifference, to whom sympathy is therefore doubly dear—to counsel, cheer and encourage those whose hapless lot too often precludes them from sharing blessings like these—to visit and in various ways to minister comfort and joy to the children of poverty; who too often meet with nothing but the cold unconcern or the equivocal pity of those around them, on whom fortune has looked with more auspicious smiles.

However the Sunday School teacher then may fail occasionally of manifesting a deep affection and interest for the children of the rich in the way of friendly week-day attentions,duty imperiously demands that his expression of interest and love for those of the poor in this way should be of the most decided and unequivocal character—that his attentions to them should be always kind and encouraging; such as will contribute towards making them wiser and better and happier. As a friend and lover of the highest happiness and best welfare of children, he cannot neglect this—as a friend and lover of the Sunday School enterprize he cannot neglect this—as a friend and lover of Christianity,

> Than which no boon more blessed to the poor
> E'er came from Heaven,

he surely cannot neglect this.

B. F. B.

FOR THE CHRISTIAN REGISTER.

FOREIGN PAUPERS.

Having seen the full return of the Boston Dispensary for the last year, I would name it in this connection, because it comes more immediately home to us, and we are by the law of our nature more visibly and really influenced by such instances. The return for the year ending October 1, 1834, gives the whole number of patients 2,192.

Of which were Americans	854
And Foreigners	1,338
	2,192.

Of these foreigners 104 are from England and other parts of Europe, and 1234 are Irish.

Facts that have within the last few weeks been presented to the consideration of the public, through various newspapers and one or more large journals, show conclusively that this foreign importation is, and for some years past, has been great, and more recently has most alarmingly increased. If we are to be compelled, either by the state of parties among us or by any mistaken principles of political economy to form ourselves into one vast reservoir for the reception of the "sweepings of the English poor-houses" and jails, and for the reception also of the universal Irish nation, and are then to be taxed liberally for their support, let us know it at once that we may be prepared for the emergency, or escape the evil by removing from the scene of its operations. Our own poor we have and always shall have amongst us, and every good citizen should be ready to contribute to relieve their distresses. But what right pray have foreign gentles and commons to shift their onerous burdens upon our shoulders? It is shameful and disgraceful in the highest degree, and the practice of it calls loudly upon our government to remonstrate with the British government and to enact laws that shall be adequate to crush the evil, before it becomes too mighty to cope with.

But much as we may have to suffer in a pecuniary point of view, it is far from being the greatest misfortune we shall be called upon to bear. The former in its immediate effect is a question chiefly of dollars and cents, but the latter touches most intimately the vital principles of our social relations. Let us look for a moment at our own New England, where it has ever been our pride and boast that the rewards of labor are adequate to secure comfortable subsistence for a family, and to enable the laborer, in whatever class of industry he might be ranked, to provide by his exertions for the future wants of those dependent upon him against the day when his season of activity upon earth should be closed. I say that it has been our pride and boast that the respectability of character of the great body of our citizens, the result of their very general intellectual and religious cultivation, has required that the standard of the wages of industry should be high. It is not a bare subsistence they have demanded, but beyond all this, the means requisite for the education and comfortable provision and decent appearance of their children; and this in general they have thus far enjoyed. But the locusts are already amongst us invading one department of labor after another, and sucking up the subsistence of those of our own people on whom we have depended for a supply in these respects. They have already reduced the price of labor, below what the general opinion, and the character of our citizens have required for their own wants, and the necessities of their families. And so far as this is done, it is done to the same extent to the injury of our native population, and soon they must be obliged to work at the same prices, or stern necessity will compel them, the bone and muscle of the community, to seek on the new and unsettled parts of our country that which the land of their fathers, and their own land denies to them.

Thus we shall be deprived of our own countrymen, educated like ourselves, with the same respect for our civil, political and religious institutions, with habits and sentiments like our own, to give place to foreigners, who are alien to us in every sense of the word. And what is this population that we have been suffering with so

much apathy to gain a foothold amongst us? It is, with few exceptions composed of the lowest, and most ignorant, and in consequence in most instances, the most depraved and worthless persons that Europe has engendered. Brought up in ignorance of every thing worth acquiring at home, shut out from our usual and ordinary avenues to wealth, looked upon by their own rich and nobles as a permanently inferior order of men if not of beings, and possessing all those elements which would make them a dangerous class at home, without any thing in their principles, habits, or education that could give them any sympathy with us and our institutions, they land upon our shores at once ripe for our almshouses and prisons, and if the latter do not soon receive them, the former supported by our bounty sooner or later become their homes.

These are the beginnings of evils. If things go on for some years to come as for some years past the various departments of industry will be invaded. At first the native day laborer, whether in the house or in the field, must give way to the foreigner; then the workshop of the mechanic, a wide name, and embracing almost all that regards physical comfort in every condition and in every stage of life, will be entered by these men, who will labor for less, and not labor so well, but cannot be prevented from laboring as they please, when they are employed; and in the same proportion as they enter, they will drive out our hardy intelligent mechanics, remaining themselves the miserable substitutes.

FOR THE CHRISTIAN REGISTER.

THE TEMPERANCE PLEDGE.

Mr Editor,—It is common for those who are opposed to the temperance movements of the present day to say, "I do not wish to put myself under the guardianship of others"—"I feel competent to take care of myself, without signing the pledge." And on this alone the opposition of many seems to be based—they seem to suppose that pledging themselves to abstain from the use of ardent spirit would somehow create a *new obligation* to such abstinence; and that it would be a tacit acknowledgement that they are so weak as to be unable to refrain without thus publickly and solemnly binding themselves. Now in this, it appears to me, they mistake the main object sought to be accomplished by the pledge. Not but that it may be in many cases highly serviceable as an additional safeguard against temptation, when without it others might fail. And it is well in so important a case to use every possible help. But let any one take an impartial survey of those who have signed the pledge, and I am confident he will be convinced that they are not exclusively, nor even generally, such as may be characterised as infirm of purpose. They are not people who "cannot take care of themselves;" they are not those who "need the guardianship of others."

But what *is* the chief object had in view in signing the pledge? I answer only for myself, but I believe it is according to the general understanding of the matter—that my chief reason for attaching my signature to the pledge of total abstinence was, that I might thus bear my humble but decided testimony against the use of ardent spirit. It was my sincere and hearty conviction that the use of it as a drink is productive of unmixed evil. And entertaining this belief, I felt it to be my duty to declare it, —in the hope that I might thus exert some restraining power; perhaps to the saving of some one from that moral Maelstrom which is so sure to overwhelm those who come within the circle of its influence,—the extent of which, I am happy to believe, has been very much circumscribed within a few years, and is destined to experience an increased diminution of the number of its victims in future. For I believe there is no one, however humble his station, who cannot exert a moral influence over some one or more of his fellow creatures. And the united influence of those who have given their names to the pledge *has* worked a great change in public opinion; so that what was once almost deemed necessary to the maintenance of a respectable standing in society—is now very generally considered to be disreputable.

In closing, I would propose one question to the class of persons referred to above. You profess, gentlemen, to regard intemperance as a very great evil, and to be desirous of putting it down. Do you believe that the course you are pursuing is so likely to terminate the evil, as is that of those who, by using all their influence—their name, their time, their labor—are waging an uncompromising war against this insidious, treacherous foe to the temporal and spiritual welfare of man? M.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 6, 1834.

THEOLOGICAL SCHOOLS.

When Theological Schools were instituted by different sects, a great object was thought to be obtained in several points of view. It is true that there were before learned divines, and also many able and useful preachers who could not be called strictly learned, however well informed they were upon Theological subjects. But seminaries founded and organized expressly for a thorough systematic course of professional study were regarded as important means of advancing Theological education; and by placing in the body of instructers some who had already had experience in the pastoral relation, it was thought that the training would not be altogether scholastic, and that such instructions might be given in respect to qualifications for pastoral duties, as would lay a foundation for the successful execution of them by means of practice, and greater intercourse with mankind. It was not doubted, we suppose, for it could hardly fail to be known from examples in other countries, that there were some evils in embodying a large number of young men in the same pursuits, and that neither their conversation nor their devotions would perhaps be uniformly so faultless as in a more domestic relation, such as was enjoyed at the house of a parochial clergyman. But apart from the particulars mentioned we should suppose there could be very little diversity of opinion concerning the benefits of the public schools and we are satisfied that the benefits of them have been widely enjoyed and felt. Still suspicions have been entertained and doubts expressed about them in several respects. We have occasionally heard these suspicions and doubts expressed. But it is not till recently that we have met with any formal systematic attack publicly made upon Theological Schools as such, intended to prove that in regard to all the most important qualfications for the pastoral office they have failed to satisfy the wants of the church so well as the former modes of education in the families of clergymen.

In the New England Telegraph which takes considerable cognizance of ecclesiastical matters we find the following remarks upon pastors who entered upon their work in former times, as contracted with those of the present period:

It is time to come out.—The time *has been* when those churches that desired a thorough discriminating Pastor, might obtain one. There were those young men, of ardent piety, and sound orthodoxy, who had not been sophisticated with worldly wisdom and the love of popular favor, standing ready to take the oversight of such churches as desired to be fed "with the sincere milk of the word." They believed the truth, and they *dared to be honest*. Though they had not perhaps acquired so much "Biblical literature" as young preachers who now come warm from the seminary; they were much better instructed in Systematic Theology, and had a much more extensive acquaintance with pastoral duties. Hence, they were much better qualified to become *Pastors*, than the generality of young men who now enter the ministry. Their preaching was more instructive, more impressive, and more directly calculated to edify the church in the faith of the gospel.

Here the Editor of the Telegraph goes for the whole. Under the instructions of single clergymen candidates for the ministry were not only made better acquainted with pastoral duties than they now are, but they were "much better instructed in "Systematic Theology," that is in a system of doctrines. This is doubtless true in the sense in which the writer intends to be understood; but it is very far from recommending his plan of giving up schools and returning to private instruction, as we shall make it appear from his own account of the process. "If" he says, "a student were not thoroughly orthodox, or were in an error in respect to any particular doctrine of the gospel; while he might easily escape detection in a public institution, he could hardly fail of being thoroughly sifted, and if possible set right by a private teacher." Is this simplicity or Jesuitism? Is it Protestantism or Papacy? Or by what name shall we call it? Is the writer at all aware how big with meaning is the sentence we have quoted? This great retrograde work of reformation begins at the end. The writer would not make his pupils orthodox (he evidently fears that they would not become so or remain so) by a critical course of study in the Scriptures, and by the independent exercise of their own minds upon what the Scriptures teach. They must begin with orthodoxy; and as prevention of evil or crime is better than cure, they must be watched at every step; the least deviation must be met by admonition and expostulation; if the culprits are *detected* in going wrong, they must be set right; they must be *sifted*; the chaff and bran must be separated from the fine flour. This admonition, expostulation, watching, detection, winnowing, sifting—is all to proceed from a single person, doubtless without error, spot or blemish; one who is not only certainly right, but who cannot err. Now let us ask the Editor of the Telegraph whether he would proceed in this way upon any other subject which depends upon evidence, interpretation of language, arguments upon facts, analogical and inductive reasoning; and why should "Systematic Theology" or a system of doctrines be taught like a multiplication table, or an arithmetical process, or be handed from one to another by weight and measure, or be presented in gross by human hands as if it were man's donation? Is it all perfectly demonstrable and definable? Such it must be supposed to be according to the Editor of the Telegraph.

But "Systematic Theology" is not safe in Theological Seminaries. So says the Telegraph.—"If they [the seminaries] have not already become fundamentally corrupt, they have evidently lowered in their tone of sentiment to such a degree, as effectually to rob orthodox churches of what they had the right to expect in their public religious teachers. The great doctrines of the gospel are either neutralized by a kind of popular declamation, or else thrown entirely into the shade, through fear of giving offence to the wealthy and influential part of society, or of stirring up opposition in false and unfaithful members of the Church." We are not at all disposed to concur with the writer in the motives which he imputes to the young preachers which come forth from the orthodox schools; but we have no doubt that the alleged change in regard to the *tone* of preaching is to some extent true; a change, on the whole, probably much for the better. That such a change has been going on we have other evidence. It is not long since we furnished proofs of such a change, shown by a resolution of a convention of the congregational clergy of Vermont, in which an earnest call is made for a more doctrinal mode of preaching. How far this change has been caused by Theological Seminaries we have no means of ascertaining; but there is as little probability of returning to the old mode of preaching, and bringing the five points to the anvil and perpetually hammering upon them,—as there is of returning to the old mode of studying Theology. We know something of this mode, such as the Editor of the Telegraph probably approves. It had much regard to metaphysical and doctrinal learning, such as could be derived from a succession of English books which were to be read by the pupil, and occasionally discussed with the divine, or teacher. For example, read Taylor on original sin and Whitby on the five points;—miserable Arminian drivellers. Then comes forward Edwards, with his coadjutors; under these champions the young polemics give battle to Taylor and Whitby and their auxiliaries, who are soon placed *hors du combat*, knocked on the head and trampled in the dust amidst the cry of victory. It was in this way that systematic theology was better learned under the tuition of a clergyman, in six months, than at a school in three years.

In fine, the Editor of the Telegraph has introduced in sober earnest, and with great solemnity, a *caveat*, which Bishop Hare formerly brought forward, followed by a train of exquisite irony; namely, if one would preserve his orthodoxy unimpaired as secured by human creeds, let him beware of the critical study of the Scriptures. The Editor of the Telegraph likes to sneer at "Biblical literature;" but the day has gone by for bringing it into discredit. It is in favor with all sects, and can neither be driven from its strong hold by frowns and jeers, nor supplanted by popular metaphysics.

METHODIST EPISCOPAL CHURCH.

This Church has been recently brought into prominent notice by some of the Editors of religious newspapers, particularly in respect to its government and influence, of which we shall say a few words presently. But we shall first make a few observations on another subject to which we are led by reading a pamphlet which was sent to us sometime since.

THEOLOGICAL EDUCATION.

In a printed "Essay on a Theological Education" by La Roy Sunderland, member of the "Junior Society of the New England Conference," it is admitted, as it must be, that the Methodist Church, is an exception among Christian churches of various denominations, in regard to a provision for educating and fitting young men for the Gospel ministry, and that "many sicken at the thought" of such an education. "Why" asks the author, "has the Methodist Church, as one body, from the beginning, formed an exception?" It could not be from any prejudices, he acknowledges, in the Wesleys, in Fletcher, Dickinson, or Benson, for they were "educated for the ministry," and did not forget their obligations to the Church of England for their education. It could not be from the want of "men eminent for science and theological learning." And Mr Sunderland does not tell us why it has been so. But we suppose the true solution to be that in the early times of the Church, (we speak of this country particularly) men of such abilities and qualifications as could be found were selected for preachers, and that they found themselves capable of exciting strong religious impressions, and of proselyting pretty widely to their sect, without the aid of regular theological learning, that they were hence led to decry human learning, and thus to obtain more credit and to expect higher admiration for their natural gifts and for the spiritual aid supposed to be bestowed upon them. Wesley, however undesignedly, did much to countenance this reliance on spiritual aid. He always believed says Mr Sunderland, "that the work in which he was engaged was an *extraordinary* work; and hence he supposed the instruments by which it was principally carried on, unlettered as they were, were called and qualified in an extraordinary way, and not as the ministers of the Gospel are ordinarily called of God to preach his word." The author of the Essay admits that such pretensions are not to be set up now; though, within our knowledge they have been strenuously set forth. He claims nothing peculiar for his own church in this respect, and calls loudly on its members to emulate other denominations of Christians, from all the considerations which have awakened them upon the subject and occasioned such ample and growing provision for theological learning. From all that is now doing among the Methodists, it is evident that a tide has taken place in their affairs and opinions, and that they will not continue willingly to fall behind the other denominations which demand an educated clergy.

GOVERNMENT.

We have learnt more of the government of the Methodist Church and of its internal affairs from the history given in the "Landmark," than we ever knew before. But though some of the statements there made have been denied, we do not perceive that there were any intentional misrepresentations. But whatever oversights or mistakes may have occurred, there remains after all the sore evil of a hierarchy whose power may be abused; and if we can infer any thing upon the subject from the schism which has taken place in the Methodist Church, the government has been felt to be oppressive by those who have assumed the significant term—"Protestants." Now without any personal knowledge of details in the Methodist establishment, we have no other abhorrence of its government than we have for all hierarchies, whether embracing Popes and Cardinals, Arch-Bishops, Bishops, Deans &c., Presbyters, Consociated Pastors, or clerical clans without a name. It is not the name but the thing that we reprobate. The government of a Church is no part of religion, nor do we believe that it is at all necessary to its well being. That it has, at times, had a malign influence on religion, not only by the cruelties it has perpetrated, but by the vices and abominable corruptions of the governors themselves, no one need be told. And as to power we all know with what danger it is entrusted to a few, irresponsible to the governed, though making a show of great responsibility to God; and this pretence has not unfrequently been a cover for the assumption of his divine and unalienable prerogatives. But while the government of the Methodist Church, like that of the Episcopalian or Presbyterian, or that sometimes assumed by Congregationalists (in fact if not in form), is and must continue to be a matter of mere conventional arrangement, unsupported by the power of the magistrate, we suppose it is as harmless as any other.

INFLUENCE.

If the Methodist hierarchy be not as harmless as any other it must be for the reason that its purposes are more clandestine, or that it is more arbitrary, reaching also to greater numbers. We regret exceedingly to find upon this subject any jealousy springing up in regard to a religious sect, so far as it is suspected of having a bearing upon political movements. Hitherto we have kept clear of these things. The foundations of our country's civil liberty and order were laid by the union of different religious denominations. The Puritans of New-England, the Catholics of Maryland, and the Episcopalians of the South, to say nothing of other denominations, made common cause in fighting our battles and framing the constitution of the United States; and it has not been matter of inquiry to what church any of our great political leaders belong. It is then a matter both of grief and alarm, whether it be fiction or truth, gossip or sober reality, to find one denomination charged with a political influence, already exercised or meditated in raising its favorites to office. We copy from the Landmark.

Our correspondent expresses himself thus; "Mr — tells me he could give you some names by which you could obtain, should you desire it, good evidence as he thinks, of Methodism being used politically in Ohio in a presidential election. Gen. Findlay is thought to have been worsted by Lucas, solely by the Methodists, there being on the Ohio delegation a majority of Whig votes, and I understand Lucas is an oldside Methodist.

"It is thought if Judge Mc Lean, the political head of Methodists should combine with bishop McKendree senior bishop, say in respect to presidential electors, the bishop, even in the present state of their affairs, even without the scrap of a newspaper or a pen in eight weeks by their itinerating and visiting system, through 2500 pensioned or hired and dependent agents, could give a vote of at least one hundred thousand on either side he chose, which would well nigh determine the character of an election."

Another correspondent thus writes: "I am glad that you propose to view the system through a political telescope. I have no doubt but that through Gen Jackson's late wife having been a member of the Methodist Episcopal Church, we are indebted for the present incumbent in the presidential chair."

Our next extract is from a pamphlet published in 1833, and entitled "The Methodist Episcopal Church in the United States; or an account of its present organization and influence." This pamphlet by a fair examination of the principles of the Book of Discipline, and by incontrovertible inferences therefrom, shows the power of the hierarchy to be much more alarming and formidable than we had supposed. Had we seen it sooner, we should have been able to present the subject in still more convincing lights to our readers. We beseech them to give this pamphlet a careful examination, whenever it may fall in their way.

"Notwithstanding these ministers and preachers' (that is the bishops and travelling clergy) have all these churches, a chartered fund, and a book and newspaper establishment under their influence and control, they are not satisfied. They are pressing onward. Their priestly avarice and ambition has already placed under their influence and control the voting franchise. They have, and do now exert their influence at the polls. In many of the western towns in the state of New York, the politicians of the day do not make nominations for civil legislators without consulting the preachers of the Methodist Episcopal Church. Experience has shown that a man cannot be elected against the preachers' influence. At least we have been told so by one who has long been a member, and lived in that section of the country.

"This state of things, if permitted to pass unnoticed for but a few years more, will give the 'ministers and preachers' a compelling power that will enable them to stifle all opposition, and place as much of our country under the immediate control of the 'ministers and preachers' of the Methodist Episcopal Church, as there ever was of Europe under the monks, friars, and popes of a Jesuitical and papal dynasty."

We say again we exceedingly regret to see such crimination; and the grounds from which it proceeds should be thoroughly explored and the justice of the allegations placed beyond all doubt, before they are propagated, imputed and believed. And certainly we ought not to found a general induction from one or two particulars of local origin, and raise a cry of proscription like that which is uttered so loudly against the Catholics.

ANTI-SLAVERY CONVENTION IN NEW HAMPSHIRE.

On Tuesday the 12th inst, delegates met from thirteen towns in New Hampshire, thirty eight being present, whose names were handed in, and many others who acted as members, besides several corresponding members, who were invited to sit as such.

After choosing the Officers of the Convention and introducing some topics connected with the objects of the meeting, and listening to a Sermon from the Rev. Mr Grosvener, the Convention proceeded to form a State Anti-Slavery Society.

CONSTITUTION.

Preamble. The most high God hath made of one blood all the families of man to dwell on the face of all the earth, and hath endowed all alike with the same inalienable rights, in which are life, liberty and the pursuit of happiness; yet there are now in this land, more than two millions of human beings, possessed of the same deathless spirits, and heirs to the same immortal hopes and destinies with ourselves, who are nevertheless deprived of these sacred rights, and kept in the most cruel and abject bondage; a bondage under which human beings are bred and fattened for the market, and then bought, sold, mortgaged, leased, bartered, fettered, tasked, scourged, beaten, killed, hunted even like the veriest brutes,—nay, made often the unwilling victims of ungodly lust; while, at the same time, their minds are, by law and custom, generally shut out from all access to letters, and in various other ways all their upward tendencies are repressed and crushed, so as to make their "moral and religious condition such that they may justly be considered the heathen of this country;"* and since we regard such oppression as one of the greatest wrongs that man can commit against his fellow; and existing as it does, and tolerated as it is, under this free and Christian government, sapping its foundation, bringing its institutions into contempt among other nations, thus retarding the march of freedom and religion, and strengthening the hands of despotism and irreligion throughout the world; and since we deem it a duty to ourselves, to our government, to the world, to the oppressed, and to God, to do all we can to end this oppression, and to secure an immediate and entire emancipation of the oppressed; and believe we can act most efficiently in the case, in the way of combined and organized action; —Therefore, we, the undersigned, do form ourselves into a society for the purpose, and adopt the following.

CONSTITUTION.

Art. 1. This Society shall be called the New Hampshire Anti-Slavery Society, and shall be auxiliary to the American Anti-slavery Society.

Art. 2. The fundamental principle of this Society is, that slave-holding is a heinous sin against God, and ought therefore to be immediately and forever abandoned.

Art. 3. The objects of this Society are to secure the immediate and entire emancipation of the enslaved from the oppression of slavery, of the free blacks from the oppression of public sentiment, and the elevation of both to the enjoyment of equal intellectual, civil and religious rights and privileges. And this society will endeavor to effect these objects, by the use of such Christian means as are suited to correct prevailing and wicked prejudices, and to change the public sentiment of the nation in regard to the rights of the enslaved; but will never countenance a resort to violence in vindication of their rights.

Art. 4, Relates to membership.

Art. 5, 6, and 7, Relate to officers, meetings, &c.

*See the Report of the Synod of South Carolina and Georgia, published in March, 1834.

Besides a more comprehensive resolution on the subject of Slavery the following more particular one was introduced by the Rev. Mr Storrs of the Methodist Church in Concord.

Resolved, That this Convention regards the practice of persons, and especially of Christian ministers, going from the free to the slave-holding States, and there becoming the owners of slaves, as a crime [which may be justly ranked with those] of the blackest dye, and as deserving the unqualified condemnation and abhorrence of every friend of liberty and religion.

The sentence in brackets was not in the original resolution, but was finally introduced by way of compromise, previously to which the resolution gave rise to considerable discussion.

The Rev. Mr Porter of Boston spoke of the fact that those who go from the North and become slave holders at the South, are proverbially the most cruel slave-masters.

OFFICERS OF THE SOCIETY.

On Wednesday morning the Convention chose the following gentlemen as officers of the State Society.

President—Rev. Jonathan Curtis, Pittsfield.

Vice-Presidents—Dr Th. Chadborne, Concord; Dan. T. Coit, Compton; Rev. Calvin Cutler, Windham; Rev. J. M. Whiton, Antrim; Nat. N. P. Rogers, Plymouth; and Amos Campbell, Acworth.

Executive Committee—Rev. N. Benton, Concord; Rev. J. M. Putnam, Dunbarton; Albe Cady, Concord; Rev. Geo. Storrs, Concord; Rev. D. Stowell, Goffstown; D. L. French, Rev. M. G. Thomas, Concord; Benjamin Damon, Concord.

Corresponding Secretary—John Farmer, Concord.

Recording Secretary—Rev. Edmund Worth, Concord.

Treasurer—George Kent, Concord.

Mr Bacon stated that Mr Oakes presented to the Convention, Anti-Slavery publications to the value of twenty dollars.

The Convention recommended the formation of large Societies throughout the State, as auxiliaries to the State Society.

Mr Thompson (of England) spoke of the efficient exertions of the Ladies of his country in "collecting funds; procuring names to petitions; engaging persons to write short pieces in prose or verse to be printed on fire-boards, cards, silk or ivory for parlor ornaments, and also on porcelain ware." In particular he mentioned one petition of their procuring, for the abolition of Slavery, with 187,000 signatures, requiring four men to carry it into the house.

The subject of petitions to Congress for abolishing Slavery in the District of Columbia was considered and

Voted, That this Convention regards it as the solemn duty of all the friends of liberty and religion, to exert their utmost influence for the immediate abolition of slavery in the district of Columbia and the territories. That to this end, it is highly important to send petitions to Congress the present year, to take immediate action on the subject; and that a committee of three be now appointed to prepare an address to the people of New Hampshire, and also, a form of petition both for males and females.

The following resolution was passed relating to a Manual Labor High School.

Resolved, That this Convention cordially approve of the recommendation of the N. E. A. S. Convention at their meeting in May last, in the city of Boston, that a Manual Labor High School be established as soon as practicable in some most eligible portion of New England, for the literary and moral improvement and elevation of the people of color.

Votes were passed against expatriation as a condition of emancipation;—against the domestic Slave trade, and against the claims of slaveholders to compensation for freeing their slaves,

PLAN OF OPERATIONS OF THE ANTI-SLAVERY SOCIETY.

Rev. Mr. Bouton moved the following resolution.

Resolved, That a committee of three be appointed to state definitely, in distinct propositions, the several modes of operation proposed by the Anti-slavery society, for the abolition of slavery.

Rev. Messrs. Grosvener, Phelps, and Bouton were appointed this committee.

At the evening session, they handed in the following:—

The committee report:—That, as they understand the matter, the Anti-slavery society proposes the immediate and entire emancipation of all the slaves in this land. And they propose to effect this object.

First. By the *general* measure of correcting the public sentiment of the nation, both in the free and slave states; believing that when this sentiment is thus set right, the nation, acting as a nation by congress, will abolish slavery in the District of Columbia, and the territories; and the slave states, acting as slave states, will abolish it in their limits.

Second. In regard to the details of the matter, the committee suppose that public sentiment is to be corrected on this subject, as on the subject of intemperance.

1. By means of the press.
2. By means of the pulpit.
3. By means of lecturers and agents, who shall in various ways bring the subject before the community.

And the committee believe, that as these modes of operation form our Saviour's plan for reforming the world in respect to all kinds of sin, they will be efficacious under the divine blessing, to the reform of this nation, in respect to the sin of slave-holding.

All which is respectfully submitted, &c.

We have given this condensed account of the doings of the Convention from a much more full Report in the New-England Spectator.

The Editor of that paper was present and admitted to a seat. He took a part also in the discussions of some subjects brought forward, and expressed his doubts concerning the expediency of passing the resolution relating to colonization.

WEBSTER'S AND WORCESTER'S DICTIONARIES.

The names of these gentlemen are the most prominent in the history of English Lexicography, in the United States, and each is entitled at least, to his due reward of praise, if he cannot obtain what authors are apt to think a more substantial remuneration. In the "Worcester Palladium" of the 26th ult., we meet with the following extraordinary specimen of criticism, and ferocious assault upon one of the gentlemen we have named.

A gross plagiarism has been committed by Mr. J. E. Worcester on the literary property of Noah Webster, Esq. It is well known that Mr. Webster has spent a life, which is now somewhat advanced, in writing a dictionary of the English language, which he published in 1828, in two quarto volumes. Three abridgments have since been made; one in an octavo form—and two still smaller, for families and primary schools. To aid in the drudgery of producing these abridgements, Mr. Webster employed Mr. Worcester; who, after becoming acquainted with Mr. Webster's plan, immediately set about appropriating to his own benefit the valuable labors, acquisitions, and productions of Mr. Webster. He has since published a dictionary, which is a very close imitation of Webster's; and which, we regret, has been introduced into many of the primary schools of the country. We regret this, because the public inadvertently do an act of great injustice to a man who has rendered the country an invaluable service, and ought to receive the full benefit of his labors. If we had a statute which could fix its grasp on those who pilfer the products of the mind, as readily as our laws embrace the common thief, Mr. Worcester would hardly escape with a light mulct. At all events, before people buy his wares, they would do well to inquire how he came by them.

We have done something in our day to expose the frauds of self-styled editors and authors in this age of literary charletanry and imposture, as offences against public morals; and we are equally as ready to expose the stupidity or presumption of critics who undertake to settle the claims of authors of whose works they are entirely ignorant. It is pretty evident, we think, that the editor of the Palladium did not invent, however much he may have embellished, the fable which he has so flippantly recited; but who has been so mischievous or so malicious as to impose thus largely upon his weakness and credulity, it is his business to show, unless he prefers to become the victim of his own folly and rashness.

It so happens that we know the history of Mr. Worcester's labors upon the English Vocabulary. In the year 1828, was published an edition of "Johnson's English Dictionary, as improved by Todd and abridged by Chalmers,—with Walker's Pronouncing Dictionary combined," &c. This was edited by Mr. Worcester. Soon after this, and in the same year, appeared Mr. Webster's great Dictionary in two large quarto volumes. It was while Mr. Worcester was employed upon Chalmers' Abridgement of Todd's Johnson, that he formed the plan of his "Comprehensive" Dictionary. Soon after the publication of Mr. Webster's large Dictionary, Mr. Worcester was employed by Mr. Converse, publisher, (not by Mr. Webster, as it is asserted in the Palladium) to prepare an Abridgement of it. Of course Mr. Webster's consent was obtained, and a pecuniary bargain was made with him by the publisher. Mr. Worcester undertook the business with great reluctance; but having undertaken it, he devoted himself to it, as we can testify, with almost incredible assiduity, keeping up a constant correspondence with Professor Goodrich, (Mr. Webster's son in law, and agent in fixing on the details of the Abridgement) to whose entire satisfaction the work was carried on to its completion. We shall pass over as unworthy of notice the loose and incorrect manner in which the Editor of the Palladium speaks of three abridgments, and of Mr. Webster's employing Mr. Worcester "to aid in the drudgery of producing these abridgments." It is manifest that he is ignorant of his lesson, and cannot bear a catechetical examination upon it. We will spare him thus far. But when he comes gravely to charge a gentleman of Mr. Worcester's reputation with "appropriating to his own benefit the valuable labors, acquisitions and productions of Mr. Webster," and with publishing "a Dictionary which is a very close imitation of Webster's," to say nothing of language that he uses still more offensive, we feel bound to affirm, from personal knowledge, that the charges are false. And the accuser, instead of warning the people "before they buy his [Mr. Worcester's] wares," "to inquire how he came by them," would have done well to have informed himself upon the subject. But since this great moral guardian of the rights of literary men and literary property has mistaken his office, and sinned from culpable ignorance, we will in a few words acquaint him with facts for his admonition, in the hope that admonition may be followed by penitence.

Mr. Worcester, after completing the Abridgement of Webster, in 1829, set about his own work, the plan of which he had formed when he was editing Chalmers. He took for the basis of his Manual, Jameson's Dictionary, interleaved for the sake of corrections and additions. And as Johnson and Walker, combined, are professedly the basis of Jameson's Dictionary, so they are of course indirectly the basis of Worcester's. Jameson inserted in his vocabulary as many of the 12,000 words added to Johnson by Todd as he thought important, besides technical words on his own responsibility. Mr. Worcester followed Jameson's vocabulary, and added according to his best judgment many words from Crabb's Technological Dictionary, from Maunder, Webster, and others. The list of the principal lexicographers and orthoepists cited by Mr. Worcester, amounts to twenty six in number, and his collection of such authors is unequalled, so far as we know, by any single library, public or private. How many words he added on Webster's single authority, we do not know precisely,—perhaps a dozen—possibly twenty. So far, then, his Dictionary is not much exposed to the change of being, "a close imitation of Webster's. But the imitation may be in the definitions. Is it probable that Mr. Worcester is so fond of the mechanical business of writing (he does not excel in chirography) as to take Jameson interleaved, and amuse himself with erasing the definitions, and inserting on the blank paper, in their stead, those of Mr. Webster? No answer is required. But says our learned philologist of the Palladium, Mr Webster excels all others in etymology. Mr. Worcester touches not his etymology; in orthography he follows no master; and his system of notation for expressing the vowel sounds is his

own. Such are the proofs of Mr. Worcester's "very close imitation of Mr. Webster." If the learned Editor of the Palladium will add any thing to these proofs we will insert them cheerfully.

Mr. Worcester, while his work was in progress, was in the frequent habit of discussing with his literary friends in Cambridge and the vicinity, principles of pronunciation and orthography, and of etymology, so far as it related to the definition of words; and they well know with what untiring industry he devoted himself to his work; with what scientific arrangement he pursued it in its details; and with what soundness of judgment he at all times met those cases which could be settled by analogy or induction, as well as those that were anomalous.

We deplore, most deeply, the depravity so prevalent in the literary world; the piracies as they are called, which are committed without *shame, and witnessed* by so many without indignation; and with these feelings on the subject, we cannot fail, in defence of those who are falsely accused, to speak with wholesome severity of careless or rash accusers.

TEMPERANCE.

Evidence is daily occurring to show that the cause of Temperance has not fallen into neglect.

A third meeting, continued by adjournment, has been recently held in this city, composed of the friends of Temperance for discussing the propriety of addressing the Legislature in relation to the sale of ardent spirits. Alden Bradford Esq. presided, and J. C. Converse acted as Secretary.

The resolution introduced at the first meeting was as follows:

Resolved, That in the opinion of this meeting, the traffic in ardent spirits as a drink, is *morally wrong*; and that the existing license laws of the Commonwealth ought to be repealed, and other laws be enacted, which shall make the sale of *ardent spirits a penal offence*.

This was referred to a committee who reported this substitute:

Resolved, That in the opinion of this meeting, it would be expedient for the friends of Temperance to endeavour to obtain the enactment of a law, making it the duty of the Mayor and Aldermen of the city of Boston, and the County Commissioners of each county, to refuse all licenses, for the sale of ardent spirits as a drink in the city of Boston, or any town of this Commonwealth, until a legal meeting has been held in said city or town, and it has been determined by a majority of the legal voters of such city or town, that the public good requires the granting of licenses for the sale of ardent spirits within their limits.

We copy from the Mercantile Journal, from which we have also taken the Resolution, the subjoined account of what was said on the occasion.

The Rev. Mr. Pierpont then spoke at some length, in favor of the amended resolution. He said that he had strong objections to rendering the sale of ardent spirits *penal* in the eye of the law; it would, he apprehended, give weapons into the hands of the enemies, which would eventually be turned against the cause, and result in its serious injury; perhaps its overthrow. It was, he thought pretty generally admitted that in a *free government*, every man is at liberty to injure *himself if he wished to do so. It* would be well for the Legislature to look into the subject of licences generally; these were capable of much modifying. The Rev. gentleman then alluded to the laws, respecting the sale of gunpowder, by way of illustration, and observed that grog-shops should be regarded as nuisances, and any evils resulting from them should be met in the same way as any other nuisance; the common law was a sufficient resource. Mr. Pierpont concluded, by moving the adopting of the Report:

Col. Jenkins opposed the original proposition, and spoke with considerable ability, in favor of the amended resolution.

L. M. Sargent then addressed the meeting at considerable length against the Report of the Committee. Some persons he remarked, thought that the existing license laws were better than none. He could compare this view of the case with nothing to which it bore such a similarity as the frogs in the fable, who preferred having any sort of king, to having *no king at all.* He knew the origin of those laws—he was well acquainted with the source from whence they claimed their origin—and he had no hesitation in saying that by few others were they surpassed in weakness and wickedness. *Mr. Sargent* illustrated the operation of the existing law, in a variety of striking figures—reviewed the old laws of Massachusetts in relation to the subject, and concluded a very eloquent and forcible speech, by stating his entire and unqualified opposition to the Report in its present form, unless the memorial could be amended to include a petition to revise the Licence Law, as it now stands.

The meeting then adjourned to be called together at such future time as should be fixed on by the Committee. W.

That public opinion no less than the claims of religion and morality on legislators, require something to be done upon this subject, can hardly be doubted. If there were in all places advocates of temperance stern enough, and numerous enough to break up the haunts of intemperance, on the ground of "nuisance," Mr. Pierpont's views would meet our full concurrence. The penalty inflicted by public opinion, by expostulation, and by the consequent loss of reputation on the part of those who defy or resist it, would be the most desirable method of putting a stop to the traffic in ardent spirits both upon a large and small scale. Whether the time has come when traffic in ardent spirits should be made a penal offence by statute, is a question which probably must be met and deliberately settled.

While we are upon this subject we take occasion to introduce the following testimony in favor of abstinence, from the surviving, Chief Magistrates of the Union. It is circulating through the whole land, and we regard it as a great accession of strength to the cause.

The Chairman of the Executive Committee of the New York State Temperance Society, on his return from the great Temperance Convention recently held in Virginia, obtained the following important testimony. Each of the distinguished gentlemen who have given the world their opinion on a vastly important subject, expressed warm and hearty good wishes for the success of the Temperance cause.

"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirit as a drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue and happiness of the community, we hereby express our conviction, that would the citizens of the United States, and especially all young men, discontinue the use of it, they would not only promote their own personal benefit, but the good of their country and the world.

JAMES MADISON.
ANDREW JACKSON.
JOHN QUINCY ADAMS."

NEWSPAPERS.

The following statement we venture to insert, whatever mortification we may feel in the exposure of our own weakness.

UNIVERSALIST NEWSPAPERS.—Few people are aware of the wide circulation of Universalist newspapers in the United states. There are doubtless twenty five thousand copies circulated weekly, to speak in round numbers. In Maine, there are three papers, in New-Hampshire, two, in Vermont one, in Massachuetts, two, in Connecticut, one, in New York, three, in Pennsylvania two, in Maryland one, in Alabama one, and in Indiana one. The Unitarians have only two papers, both poorly supported as to patronage, viz: the "Christian Register" at Boston, and the "Monitor" at Concord. N. H. The Christians, hrve one only, the "Christian Palladium," at Union Mills, N. Y. The Freewill Baptists, one, the "Morning Star," at Dover, N. H. The Epicopalians have four, the Catholics have seven, the Methodists have six, the Baptists have fifteen, the Congregationalists and Presbyterians together, twenty-nine.—*Trumpet.*

It is very true that the Christian Register is "poorly supported as to patronage." The "Trumpet" has we believe more than 5000 subscribers,—the Christian Register but little more than a third part of that number. Its subscribers should be double in order to support the establishment well, and to procure for it all the facilities which it should be able to command in order to acquire or sustain the place that the cause to which it is devoted deserves.

THE LOWELL OBSERVER is discontinued and the subscription list transferred to the New-England Spectator.

CHRISTIAN WATCHMAN.—We understand that James Loring who has edited the Christian Watchman for fourteen years has relinquished his connection with that paper, which it is said he has conducted with much ability. From an acquaintance of a few months with the Journal, we have formed the same opinion, and the readers of the Watchman will have occasion to be thankful if the loss of so able an Editor shall be fully supplied.

NATIONAL EAGLE.—A weekly Newspaper with this title has recently been commenced at Claremont N. H., edited by John H. Warland. The Editor is a man of talents, and of good principles, (to say nothing of politics) and with all a very good scholar. His Journal so far is able and spirited, and contains a good deal of valuable matter besides news and political speculations. Mr Warland is a valuable accession to the Editorial Corps.

BOSTON ACADEMY OF MUSIC.—We were highly gratified with the rich feast of sacred harmony which was furnished by this Institution on Tuesday evening of last week. It was the first time that it has been in our power to enjoy it; *for enjoy it we did, as much perhaps* as some who understood it far better, and whose praise we heard expressed. This Academy under the superintendence of Mr Lowell Mason, is we trust doing much for the improvement of Sacred Music amongst us, which, though it has advanced greatly within the last twenty years, still demands the attention of those who are capable of contributing to the increased influence and effect of this great aid to devotion.

NEW PUBLICATIONS.

The Popular Reader, or Complete Scholar; intended as a Reading Book for the Higher Classes in Academies and other Schools in the United States. By the Author of "The Franklin Primer," "The Improved Reader," and "The General Class Book." Greenfield, Mass.: A. Phelps. 1834.

We are well acquainted with the school books entitled "Franklin Primer," "Improved Reader," and "General Class Book," all by the same author, and now followed by the Popular Reader. The design of them we cannot express in a better manner or more briefly, than in the words of the author.

The object of the Franklin Primer is to present to the eye of the young child the literal forms of those words which are already familiar to his ear and his understanding; which he has learned in the nursery, the parlor, and other scenes of his infant days; and to exercise him not only in spelling, but in reading them with readiness and propriety, when combined into sentences. The Improved Reader carries on the same design, with the progress of age and improvement, and, at the same time, provides for the instruction of the learner in regard to the meaning of many words, which are likely to occur in the books which he will read, and the exercises he may be required to attend; while it entertains him with many moral tales and many sketches in natural history. The General Class Book contains more copious selections of words for the purpose of definition, as well as orthography and pronunciation, intermingled with reading lessons on a great variety of the most interesting subjects of nature and art.

On a review of these three books, it is believed, that the principal design would be more fully accomplished by subjoining another volume, in which the learner may be made acquainted with about fifteen hundred additional words of frequent occurrence in some of our best authors.

No series of school books for reading lessons, within our knowledge, is so well adapted to conduct the child, from the very simplest words and combinations of words, onward, by regular gradations, to a relish for tasteful and elegant writing. And through the whole much pains is taken to enable the pupil to read intelligently, which he will do if his instructer is faithful to the author's plan, and uses the means which he furnishes for that purpose.

The Popular Reader contains selections from about one hundred and twenty standard authors, in prose and verse. The pieces are generally short, and the dialogues, which are an important part for training, in order to make a natural and expressive reader, are more numerous than are usually found in books of this kind.

OBITUARY.

REV. SAMUEL GREEN.

This faithful minister and eminent christian, died in Boston on Thursday the 20th inst. as our readers are already apprised. His funeral was attended on Saturday following in Essex-street church, in which he formerly preached, and a sermon was delivered by Rev. Nehemiah Adams, his successor in the ministry, from Acts 11: 24. "*For he was a good man and full of the Holy Ghost and of faith: and much people was added unto the Lord.*" This sermon is to be printed, in which there no doubt will be given a just delineation of the character, the distinguished piety and usefulness of this servant of Christ. The text is as appropriately descriptive of him, as it originally was of the companion of Paul.

Mr. Green was born in 1792, at Stoneham, Mass. He learned the trade of a bricklayer, in order that such business might afford him leisure in the winter to attend to intellectual pursuits. By his own exertions he prepared himself for Phillip's Academy, Andover, where he spent two years. He then entered Harvard College, and was distinguished in mathematical and metaphysical studies. Owing to a failure of health, he left college, and received his first degree in 1817, one year after the regular time. He spent one year in the Theological Seminary, Andover, in feeble health; and completed his theological course under President Appleton, of Bowdoin College, while at the same time he officiated as tutor. In 1820, he was settled over a congregational church in Reading; and in 1824, he was installed the first pastor over the Union Church, Boston, where he continued until his health gave way in 1831. During his ministry 400 persons were added to the Union Church.

No one could be acquainted with Mr. Green, could hear him in the pulpit, could listen to his conversation, or join in his supplications to God, without the deepest impression of his goodness, that goodness of which the religion of the gospel, the spirit of Christ, is the cause, the motive, and the finish. His meat and drink were to do the will of God, to perform whatever service he could for his heavenly Master. His controlling, absorbing piety made him great. His labors were signally blest in the salvation of sinners. As he was a good man, full of the Holy Ghost and of faith, much people were added to the Lord, under his ministry.

From his life and from the text of his funeral sermon, what a dark inference comes in respect to those professedly serving Christ, yet who are not instrumental in adding much people unto the Lord! Concerning such, must it not be inferred that they are not good men, full of the Holy Ghost and of faith? May the mantle of Samuel Green fall upon all he has left behind him in the ministry of reconciliation.—*Landmark.*

Died in Fryeburg, Me. 8th ult. widow Sarah Osgood, formerly of Boston, aged 87.—She was patient during life, and in her last short illness. She was ready for the hour to come when she should be called to enter upon that rest prepared for all who are supported by the promises of the gospel.—Rev. Mr Harding attended her funeral, and gave an excellent and impressive address well calculated to soften the bitter prejudices and eradicate the unfounded errors, which many have adopted, that Liberal Christians have nothing to support them in the hour of death.

Died in this city, on the 26th ult., Mr George Thompson, aged 18.

By this afflictive dispensation of Providence the fond anticipations of the parents of the deceased have been changed to mourning, and his brothers and sisters, with a large circle of friends, have been called to follow to his last, silent home, one who was fondly and affectionately beloved. The kind and tender son, the fond and affectionate brother, the warm-hearted and tried friend, whose every action was marked by a strong attachment to truth and honesty, is numbered with the dead. A recollection of his many virtues will be a balm to their wounded hearts, and his memory will be long cherished by an intimate friend, who pays this last tribute of respect to his worth.—[*Communicated.*

INTELLIGENCE.

DOMESTIC.

Mr Hale having some time since expressed a wish to resign the office of Superintendent of the Boston and Worcester Rail Road, as soon as another person could be appointed to supply his place, the Directors have appointed to the office, James F. Curtis, Esq. of Dover, N. H. who is expected to enter upon the duties of the office in course of two or three weeks. Mr H. has not resigned the office of President of the Corporation, the duties of the office not being such as to interfere with his engagements in the charge of the Daily Advertiser and Patriot.—*Daily Advertiser.*

Convent Rioters.—The indictment against the persons charged with burning the Convent in Charlestown, came on for trial before the Supreme Judicial Court, yesterday morning. The charge being a capital one is tried before a full court, viz: Chief Justice Shaw; and Justices Putnam and Morton; Judge Wilde, being engaged in holding the court in this city. The prisoners applied for a separate trial, and the case of John R. Buzzell, was first taken up. A jury was empannelled, nearly twenty jurors have been challenged. The first witness called was the Lady Superior of the Convent, Mrs Mary Edmund St. George. Before her testimony was concluded, at half past 4 o'clock, the court adjourned, to this morning at 9 o'clock. The counsel for the prisoners are Samuel H. Mann, and Edward Farley, Esqrs.—*Ib.*

Execution.—Henry Joseph yesterday suffered the penalty of death, in pursuance of his sentence, for the murder of Capt. Crosby, on the high seas. The execution took place on the wharf in the rear of the gaol in Leverett street. He was brought upon the scaffold at a little before 11 o'clock, accompanied by a Roman Catholic Priest, who assisted him in his devotions. In his manner he exhibited the appearance of penitence, and he occasionally shed tears. He conversed a while with the Marshal, to whom, it is said, he made a confession of his guilt, and declared that Otis was innocent. After the cord was adjusted about his neck, he gave a signal, by dropping a handkerchief, for letting fall the drop, and his struggles were of short duration. A large number of persons assembled to witness the spectacle. The proceedings were judiciously conducted, and there was no disorder.—*Ib.*

Pirates.—So full and accurate a Report of the trial of the persons indicted for an Act of Piracy on board the Mexican, of Salem, has been published by Russell, Odiorne & Metcalf, and it is so extensively circulated that we deem it unnecessary to give even a condensed account of it which could not be done without a good deal of labor and filling a large portion of our columns.

The following are the names &c. both of the convicted and the acquitted.

Names of the Prisoners who were found Guilty.

Pedro Gibert, Captain.—Born in Catalonia. Married. Age, 38.

Bernardo de Soto, 1st mate.—Born in Corunna. Married. Age, 28.

Francisco Ruiz, Carpenter.—Born in Santander. Unmarried. Age, 32.

Manuel Boyga, Seaman.—Born in St. Lucar. Unmarried. Age, 40.

Manuel Castillo, Ordinary seaman.—Born in Lima. Unmarried. Age, 33.

Angel Garcia, Seaman.—Born in Carthagena. Unmarried. Age, 29.

Juan Montenegro, alias Jose Basilio de Castro, Ordinary seaman.—Born in Ferrol. Unmarried. Age, 23,

Names of those Acquitted.

Nicola Costa, Cabin boy.—Born in Catalonia. Age, 17.

Antonio Ferrer, (a negro) Cook.—Born in Havana. Age, 27.

Domingo Guzman, (an Indian) Ordinary seaman.—Born in Manilla. Unmarried. Age, 20.

Juan Antonio Portana, Ordinary seaman.—Born in Carthagena. Unmarried. Age, 20.

Jose Velasquez, Seaman.—Born in Malaga. Unmarried. Age, 30.

The prisoners who have been pronounced guilty have not received their sentence, in consequence of the petition of their counsel for a new trial. The counsel are to have a hearing on Monday next.

It is said that the affidavits of the prisoners who were acquitted by the Jury have been taken, What use will be made of them, or what credit their testimony will be entitled to we are unable to say.

[From the Mercantile Journal.]

TRIAL OF THE CONVENT RIOTERS,

Before the Supreme Judicial Court for the county of Middlesex, holden at East Cambridge, Hon. Chief Justice Shaw presiding, assisted by associate Judges Wilde and Morton. Counsel for the Government, J. T. Austin, Attorney General, assisted by the District Attorney, Asahel Huntington, of Salem. For the Prisoners, Edward Farley of Groton, and S. H. Mann, of Lowell.

Commonwealth, vs. John R. Buzzell, et. al. Tuesday morning, Dec. 2.—The Court met at 10 o'clock at which time the Court-room was crowded with an anxious, and apparently a deeply interested audience, among whom we noticed (in the gallery) a large number of ladies. Pursuant to a motion of the counsel for the prisoners, they (the prisoners) were granted by the Court, the privilege of a separate trial, and accordingly John R. Buzzell, the individual first named in the indictment was set to the bar. The Court then proceeded to empannell a Jury, which was done, not however, till a large number had been challenged by the prisoner. The jurors were then sworn and took their seats. The above proceedings occupied the Court till ½ before 1 o'clock, when the Clerk proceeded to read the indictment charging the prisoners within named in *twenty-four* different counts with the commission of certain acts of arson, burglary, &c. the reading of which occupied nearly the space of another hour. At ½ before 2 o'clock, Mr. Huntington commenced the opening argument on the part of the government, in which he explained the nature of the crime, with which the prisoners were charged.—The commission of those set forth in two counts of the indictment, he said had ever been punishable with death in this commonwealth, till the year 1805, when the law relating to the latter, (burglary) had been somewhat modified. But the law against *arson*, said Mr. H. yet remained in full force wherein it is made a capital offence, and is consequently punishable with *death*. He then proceeded to recapitulate the several remaining charges in the indictment, and to lay before the jury a synopsis of the evidence which it was expected would be produced on the part of the government. Mr. H. then in a most forcible and eloquent manner, addressed the jury on the awful responsibility of the situation in which they were placed, and of the importance of the duty they had to discharge on the part of their country. Mr. H. having closed his argument proceeded to call the witnesses on the part of the government.

The first witness called, was Mary Ann Ursula Moffatt, *alias* Mary Edmond St. George, the Lady Superior of the Convent. She appeared in the full dress of the order, and closely veiled—but at the suggestion of the Counsel for the prisoners and the request of the Court, the veil was afterwards put aside. She gave a detailed account of the outrage and destruction of the Convent at Charlestown—similar to what has so frequently appeared in the newspapers—and estimated the amount of property destroyed at $50,000.

This morning on the opening of the Court, the examination of Mrs. Moffatt was continued. Her cross-examination elicited the following facts:

She has been 8 years in Charlestown, and came there from Quebec. She entered a Convent at 17 years of age, which was about 25 or 26 years since. The faintness of her voice was occasioned by a cold which she took at the time the Convent was destroyed, and from which she has never recovered. The Institution at Charlestown is the same as that at Quebec, except in some small unimportant regulations—was sometimes visited by the Rt. Rev. Bishop of Boston. No one ever confesses to her. Members of the Community confess to the Bishop of Boston, and the Bishop confesses to the Pope. The term "Divine" is only applied to the Deity. There are no representations of the Virgin Mary in our System. Auricular confessions are those made to the ear of the Confessor. The person confessing and the confessor being in separate apartments with a curtain intervening. These confessions are made to ministers of the Catholic faith—to those who are regularly ordained. The Nuns never prostrate themselves to her or to the Bishop.

The Nuns are allowed to hold converse at all times as they choose. She was born in Montreal where her parents reside. Her family name was Mary Ann Ursula Moffatt, and her religious name is Mary Edmond St. George. The novices in the Convent were Mrs. St. Henry, and Miss Bennett; [witness here repeated the narrative of Mrs. Harrison's illness.] Some of the nuns had left after having taken the veil. Their names were Kennedy and Alden, also one lay sister named Mary Jackman. Do not know of any others—knows a Miss Reed of Charlestown. She was a novice and was a member of the community but 4 months. She never took the veil. Miss Reed would be likely to have correct information as respects the nuns.

Two more of the Nuns were examined, viz. Mary Ann Barber, and Miss Harrison. Bishop Fenwick took the stand at half past 12 o'clock.

COMMODORE PORTER. The following extract of an article from the N. Y. Courier & Enquirer will be read with much gratification by the friends of this distinguished naval officer:—

"It is with great pleasure we learn from a letter received from this distinguished officer, and able diplomatist, by a gentleman of this city, that the report of his having suffered a paralysis, is entirely without foundation, and that his health, which has been seriously affected, is improving. The Commodore is now residing at St. Stephens', a village celebrated for its pure air and water, and has received permission, either to travel through any part of the East or visit this country, as may suit his inclinations. It is not improbable that he will prefer the latter, and that he may return in the course of the ensuing winter.

This country is deeply indebted to Commodore PORTER, not only for his distinguished naval services, but for his successful exertions in procuring the ratification of the treaty with the Sublime Porte, after it had been jeoparded by the supposed insult in sending a *Charge-des-affaires* instead of a minister of the first grade, to represent the United States; and for his indefatigable exertions in procuring and transmitting to this country important commercial information, specimens of animals, seeds, plants, &c. for the benefit of his countrymen. He never seems to forget his country, but as we learn from various notices in the different Journals, is continually transmitting to his friends something curious, interesting or valuable. Though his salary as *Charge*, is scarcely adequate to his support at one of the most expensive courts in Europe, his kindness and hospitality to such of his countrymen as visit Constantinople, are spoken of with uniform gratification."

New York Weekly Messenger. There are some things in the history of this paper, and the career of its founder, which we deem worthy of notice. Mr. Badger commenced the Zion's Herald, in Boston, in 1823, which paper he conducted so successfully, that at the end of three years it had five thousand subscribers. He then removed to this city, and commenced the Christian Advocate and Journal, with which he continued five years, and then left it with *twenty thousand* subscribers. In August, 1831, he began the publication of the Weekly Messenger, under very favorable auspices. But such long and close application to mental labor had prostrated his physical powers, and induced a disease for which he could obtain no relief, either from medical advice or change of climate. He then transferred the Messenger to its present worthy proprietor, and betook himself to a course of manual labor at the printing press. This he persevered in for nine months, when he found himself restored to perfect health. He then resumed the editorial chair of the Messenger, and has conducted it with so much ability, that it has already obtained six thousand subscribers, and the number is daily increasing. Mr. Badger possesses a very handsome combination of tact and talent for the management of a newspaper. His sheet is divided into about a dozen distinct portions. Besides the religious, miscellaneous, agriculture, and news departments, the ladies, ministers, parents, children, soldiers and sailors, each having a column allotted to them, renders the Messenger exceedingly interesting.—*N. Y. Mirror.*

Brown University.—From a Catalogue of the officers and students recently published, it appears that this literary institution is in a flourishing condition. The number of students at the University is 163; seniors 29, juniors 30, sophmores 51, freshmen 43, partial course 10, from Massachusetts 80, Rhode Island 34, New York 11, Connecticut 8, New Hampshire 7, South Carolina 5, Vermont 4, Maine 3, New Jersey 2, Maryland 2, New Brunswick 1, Nova-Scotia 1, Chili S. A. 1, Great Britian 1, France 1. It will be seen from the above enumeration, that almost half of the number of students are from the old state of Massachusetts.

The annual expenses are from $103,50 to $127,29. The amount depends upon the price of board. Good board is furnished at from $1 to $1 12 per week, and that which is more expensive at from $1 50 to $1 61 per week.

There are three Professors, exclusive of the President, who is also Professor of Moral and Intellectual Philosophy; three Tutors, and a Librarian. The library contains 6000 volumes; there are libraries belonging to the students, containing 5,600 volumes. The philosophical apparatus is said to be excellent.

Generous Legacy to Yale College.—Dr Alfred E. Perkins, of Norwich Ct. who died recently, gave among other legacies to public and benevolent objects, $10,000 to the library of Yale College. This is said to be the largest donation ever made by one individual to that institution.

From Jamaica.—The New Orleans Bulletin learns by tho ship Philadelphia, Capt Ames, which sailed on the 26 Oct. from Jamaica, that the '*apprentices*' had refused to conform to the apprenticeship laws, passed by the British House of Commons.—Capt. Ames reports that the five Revenue Cutters which were then lying in the port of Jamaica, had recent orders to have every thing in readiness for action, as it was supposed that the only way of making them perform their duty would be by force of arms. The Coffee which was then matured, was dropping from the trees and rotting for the want of help to gather it.

Navigation of the Red Sea.—The project of a ship canal across the Isthmus of Suez has been long talked of. It has been considered feasible, and if accomplished would be of great advantage to Europe, by facilitattng the means of communicating with India. The idea, however, seems to have been abandoned of late; and we learn from the Baltimore Gazette that the Mohammed Ali, the all-powerful Viceroy of Egypt has decided on the construction of a rail-road, across the Isthmus of Suez.—"It is supposed that a ship may be transported on the rail-road, and thus the necessity avoided of unlading and reladingthe cargo. Two years are judged to be sufficient for the proposed work; meanwhile, passengers can cross from the Nile to the Red Sea without difficulty or danger; so that when the plan is brought into operation,—and it is intended it should without delay,—a voyage from London to Bombay may be made in about two months.

The King of Greece. King Otho is described as leading a most monotonous life; he is gone to reside for the summer at Argos, from which he comes twice a week to Nauplia. His uncle, the young Prince of Saxe Altenberg, was six weeks ago recalled to Bavaria, from fear, as it is reported, of his falling in love with one of the young ladies, so that Otho has no relative to speak to. He is allowed to study metaphysics as he chooses, and, it is laughingly said, has not spoken to a female since the 2nd of May, on which day he for the last time saw the family of Count Armansperg on board the Madagascar, at a public breakfast given by Capt. Lyons, and to which King Otho, who loves good and agreeable society, had invited himself. The opponents of the governing regency say that he is moped up with two or three aides de camps, and stultified by their absurd proceeding, and that even his Greek lessons had been neglected; and, in fine, that it is an unworthy mode of educating a King. The friends of the Regency, on the contrary, assert that Otho is daily informed of what is going on, and that every care is taken to form his character as well as his mind by his present instructors, who are men of talents. He looks thin and wan. There is among the Greeks a strong party who long for the 1st of next June, when he will be his own master, and free himself and them from the trammels of a regency.—*Times.*

NOTICE.—The Quarterly Charity Lecture will be preached tomorrow evening at the Old South Church: Services at six o'clock.

The Treasurer of the Evangelical Missionary Society in Massachusetts acknowledges very gratefully the receipt of the sum of sixty dollars from the Ladies of the Society in Portsmouth under the pastoral care of the Rev. A. P. Peabody.

MARRIAGES.

In this city, on Tuesday evening, by the Rev. Mr Greenwood, Mr John T. Sargent, to Miss Charlotte Sophia White; by Rev. Dr Lowell, Mr Noah Lincoln, Jr., to Miss Abby A. Thaxter; Mr George Washington Bird, of this city, to Miss Ann Goddard, of Framingham; Mr Marcus T. Robinson, of Worcester, to Miss Maria A. Johnson; Mr Charles H. Keith, to Miss Margaret E. Hogan; Mr Wm. A. Taylor, to Margaret F. Clapp. Mr Albert D. Bull, to Rhoda Ann Fessenden.

In Lexingron, By the Rev. Mr Briggs, Mr Wm. Henry Smith, to Miss Susan B. Cutter.

In Pembroke, 27th ult. Mr Frederick Bryant, merchant, to Miss Maria W. daughter of Kilburn Whitman, Esq. of New Bedford.

In Salem on Thursday evening, Mr Ebenezer Seccomb, Jr. merchant, to Miss Caroline A. Putnam, daughter of Sam'l Abbot, Esq. of St Stephen, N. B. and adopted daughter of David Putnam Esq. of Salem.

In Salem, Mr David Smith, of Boston, to Miss Susan G. Brewster.

DEATHS.

In this city, Catharine, widow of the late John Smith, 80; Mr Morris Amerige, 70; Daniel D. Foster, 44; Priscilla Bradford, 67; Eliza McDevit, 28; Elizabeth Holland, 72; Harriet Morrison, 32.

In Cambridge Mrs Rebecca Parks, widow of Wareham Parks Esq. 70.

In Charlestown, Rhoda Daniels, 15; Mr Benjamin Adams, 50.

At sea, 18th ult. on board brig Exertion, of Portland, Thomas Morritt, of Marblehead.

In Easton, Mrs Mary G. wife of Daniel Wheaton, Esq. 61.

In Taunton, Mr Edward Foster, 39.

In North Andover, Mrs Mary Parker, 73.

In Westborough, Nov. 10, Mrs Susanna, wife of the late Breck Parkman, Esq. 81.

In Gloucester, Mrs Hannah F. wife of Richard G. Stanwood, Jr. 31; Mrs Abigail Ingersoll, 93.

In Sterling, 29th ult. Mr Joseph Kendall, 95.

In New York, Dr Egerton, L. Winthrop.

In Norfolk, Va. 27th ult. after a severe illness of 14 days, Capt. Stephen Ryder of Chatham, Ms, master of schr. Drusilla, of Boston.

In Bladen co. N. C. 28th ult. Mr Archibald Mc Daniel, 101.

Near St. Louis, Maj. Thomas Wright, U. S. Army.

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12, Milk-st. nearly opposite the Mansion House, where he will attend to all operations on the TEETH.

Reference to W. P. GREENWOOD, Surgeon Dentist, and Dr M. S. PERRY. sept 27

DR FRANCIS DANA, has removed to Boston, and taken rooms at Mrs Bancroft's corner of Central Court and Washington St. nov 8

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND consists of a course of mental and written exercises, embracing sufficient theory and practice of Arithmetic for all the purposes of common business.

PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full developement of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen, 141 Washington street, the Philosophy of Man's Spiritual Nature in regard to the Foundations of Faith. By James Walker. 1st Series, No. 87. dec 6

NEW ENGLAND MAGAZINE.

THE New England Magazine of Dec. is Just Published, by J. T. Buckingham, Congress street, Boston.

CONTENTS.

Original Papers.—Phrenology Vindicated. First Part,—Fisher Billy. A Sketch from Life,—Voyaging,—Jamaica Lake,—The Story Teller. No. II.—A Lament,—Europe. No. VII. Belgium,—Inaccuracies of Diction. Grammar,—Translation from Petrarch,—Mobs,—My Birth Star,—My Donkey,—The Indian Summer,—Autobiography of Mathew Cary. Letter XXVI,—Rockall,—My Amours,—My Mary,—Foreign Pauperism in the United States,—Atheism in New-England,—Sonnet.

Literary Notices.
Monthly Record.
Obituary Notices. dec 1

LADIES' MAGAZINE.

THE American Ladies Magazine for Nov. is Just Published, by Otis Clapp, 11 School street, Boston.

CONTENTS.

Original Miscellany.—Should Females be employed in Cookery?—To a Young Bride,—Lucius Storrs,—The Alameda of Santiago, the capitol of Chili,—The Penobscot,—Female Education,—The Girl who married the Man she did not like,—Phrenology,—Envy,—How to prevent the Increase of Convents,—Things New and Old.

Poetry.—A Dream of Life,—To ——— The Tears,—The Victim,—Appeal to American Females for the Education of their own sex in Greece—by Mrs Sigourney.

Books and Authors,—The Connection of the Physical Sciences—by Mrs Somerville,—The Religious Souvenir,—The North American Arithmetic, part third, for advanced scholars—by Frederic Emerson,—A Geography for Children—by H. N. Brinsmade. dec 6

BOSTON BOOKSTORE.

JAMES MUNROE, & Co., Booksellers to the University in Cambridge, respectfully announce that they have established a branch of their business in the city, and have tken the stand long known as the Boston Bookstore, No. 134 Washington Street, formerly occupied by Cummings and Hilliard, and recently by Russell, Odiorne & Co. By this arrangement it is hoped that the convenience of their customers may be better served, both those in Cambridge, and those residing in the city and at a distance, through the increased facility which will thus be afforded for the execution of orders.

Boston Nov, 22, 1834.

VALUABLE BOOKS.

FOR sale at 134 Washington street, the following valuable books.

Cruden's Concordance.
Blair's Sermons.
Blair's Lectures.
Wakefield's New Testament.
Palfrey's " "
Nicholson Encyclopedia, 6 vol.
Goldsmith's Animated Nature, 4 vol.
Johnson's Works, 2 vol.
Irving's Columbus, 3 vol.
Unitarian Miscellany, 6 vol. in 3 vol.
Encyclopedia Americana, 13 vol.
Waverly Novels, Parkers octava edition with copperplate titles and Illustrations of Ivanhoe, 23 vol.
Hinton's History, &c. of United States 40 Nos. with about 120 splendid Engravings and Maps.
Fry's Hebrew Dictionary 2 vol.
Heron's Junius' Letters, 2 vol.
Hunter's Sacred Biography, 3 vol.
Ash's Dictionary, 2 vol.
Two copies Sacred Poetry.
Rippon's Hymns.
Lutheran Hymn Book.
Life of Washington.
Bucaneers of America. nov 22

CHRISTIAN EXAMINER.

AT 141 Washington street, the Christian Examiner for November, is Just published, by Charles Bowen. nov 1

MR KINGSLEY'S NEW MUSIC
for the Piano Forte.

THE Humming Bird,—Poetry by Dr Gray.
Eves Lament,—a Sacred Song.
—*Also,*—
Answer me ye Burning Stars—written by Mrs Hemans, the Music composed for the Piano Forte by T. B. Phillips.
The Better Land.
Hour of Prayer.
I would not live alway.
For Sale by S. G. SIMPKINS Court st. nov 8

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

AN extensive assortment of these articles are kept constantly on hand at the Boston Type and Stereotype Foundry, 39 Congress street, Boston.

The most skillful workmen are engaged at the above establishment, and the public may rely upon being faithfully served.

☞Orders for foreign markets are respectfully solicited. Address J. G. ROGERS, Agent for the Company, Boston. oct 25

NEW SCHOOL BOOK.

THE INTELLIGENT READER; designed as a Sequel to the Child's Guide.

From Hon. Wm. B. Calhoun, Speaker of the House of Representatives of Massachusetts.

"I have examined the "Intelligent Reader," published by G. & C. Merriam, of Springfield, with much satisfaction. It is compiled upon an obvious and essential principle—that no pupil can become an accomplished reader, untill he has acquired a complete *understanding* of the subject of his lesson."

Oct. 24, 1834.

From Poulson's (Philadelphia) Daily Advertiser, Oct. 21, 1834.

"It is one of the most unexceptionable and judicious selections of reading matter for American children and youth that I have ever seen. It is embellished with fine wood cuts, and its typographical appearance is very attractive. As a reading book in schools or families, it is fearlessly recommended.

A PARENT."

The Selections, besides being of an interesting character, are marked by a pleasing variety, a correctness and purity of thought, a simplicity of language and style, which peculiarly fit them for gratifying and improving youthful minds. We are particularly pleased with it as a *reading book for schools.*

We cordially recommend this book to teachers and all others who have the charge of the education of youth, as especially calculated to make *intelligent* as well as *good* readers.

JOSIAH HOOKER, BENJ. PUTNAM, GEO. COLTON, } *Town School Committee.*

Springfield, Oct. 1, 1834.

For sale by Allen & Ticknor, Crocker & Brewster, and William Paine.—School Committees and Teachers furnished gratuitously with copies for examination.

nov 1 3w

DR FREEMAN'S SERMONS.

AT 134 Washington St. may be obtained, "Sermons and Charges, by James Freeman." Aug. 30.

POETRY.

FOR THE CHRISTIAN REGISTER.

"I will praise the Lord at all times." I will "enter into his gates with thanksgiving, into his courts with praise."—*Psalms of David.*

Lord, my thanks to thee shall rise,
When young morning gilds the skies;
And at noon's meridian glow,
Fervent shall my praises flow;
At the day's declining hour,
Still I 'll own thy mighty power;
Oh, accept me, gracious Lord,
Through the promise of thy word.

When fair Spring, with open hand,
Decks in bloom our happy land;
When the Summer's richer glow
Causes deeper praise to flow;
And when Autumn's sober leaf
Drops and withers at our feet;
When his voice hails winter nigh,
Whispering low,—"Prepare to die;—

Then my soul, oh Lord, to thee
Turns with grateful praise, and free.
May each heart to thee resigned,
Grace and mercy ever find,—
Safe to guide in Spring's young hour;
Safe to shield in Summer's power;
To support in Autumn's fall,
And protect at Winter's call.

To thy house will I repair
With thy saints to offer prayer;
Lead me in thy righteousness;
Lord, a suppliant deign to bless;
Wisdom's ways I 'll make my choice;
In the paths of peace rejoice:
Save me, oh Almighty Lord,
Through the promise of thy word! X.

[From the Juvenile Repository.]

THE MOTHERLESS BOY.

The child was playing on the bed of death,
While she who gave him birth in silence lay
And gazed upon his innocence.
And now the solemn thought came over her
That in the world her treasure might be lost.
For she had known how hard it is to keep
Fair innocence unsoiled, 'midst tempting snares,
And while she thought, her weary infant slept.
The dying mother raised her soul in prayer:
No voice was heard; yet in her heavenward eye
And moving lips, was eloquence unknown.
Ye angels, at the holy gates of prayer,
Were not those accents heard in heaven by you?
Only this tendril held the spirit back
From joining you in notes of praise above.
But as the dying vine will sometimes send
A few weak fibres just before its fall,
So nature lent new aid to clasp once more
The sleeping infant to her fluttering heart.
Tears came not. All of earth was still and hushed
Save this last token of maternal love;
That too more slowly waned, till all had fled.
Thus the dead mother and the sleeping babe
Ceased fellowship on earth.

If pirits gone
Keep watchful guard round those they loved on earth,
Will not protecting Power defend thy head,
Fair boy?

Or if this our cherished fancy
Be ideal, put a sure trust in Him
Who 'll shield thee better than a *Mother's love.*

MISCELLANEOUS.

[From the Missionary Herald for November.]

Extracts from the Instructions to Rev. J. L. Merrick for exploring Persia with a view to a permanent mission.

PLAN OF THE MISSION.

The Mohammedan of Western Asia with too much reason despises the Christian religion; for, in every form in which it has been presented to his notice, until within a few years past, it has been as a system of idolatrous worship. It must be presented to him in a different form—divested of superstitious and profane rites, and of all that paralizes its power upon the conscience and heart. For this purpose, we must persevere in our missions to the degenerate oriental churches, and extend those missions more and more; and we must publish the "truth, as it is in Jesus," directly to the Mohammedans themselves. * * * *

The leading object of your mission, during the first four or five years, will be *to collect information concerning the character and condition of the Mohammedans of Persia and Central Asia.* This you will do by travelling as extensively as may be, and mingling freely with the people as a Christian missionary, with the use, as far as possible, of their vernacular tongues. This is not, however, the ultimate object of your mission. * * * *

At Constantinople you will do well to remain till spring in the study of the Arabic and Turkish languages. * * * * The importance of the Turkish language to the full success of your researches, is apparent from the fact, that it is the native language of perhaps a third part of the inhabitants of Persia. * * * *

You must become intimately conversant with Mohammedanism; not only as it is taught in the Koran, but as it now exists in the distinctive features of the two great sects of Soonies and Sheahs; and also with the modes of defending the latter, which are chiefly relied upon by the Persian moolahs. You will farther require a knowledge of the essential modifications which the Sheah faith is receiving in consequence of the prevalence of Soofeism in Persia. This will impose upon you the necessity of studying the popular literature of that nation, and especially its wild and mystic poetry; for the Scriptures of the Soofies are said not to be so much the Koran, as the moral lessons of Sadi, and the lyric odes of Hafiz. But after all, your grand dependence must be upon "the sword of the Spirit, which is the word of God." To the Holy Scriptures, in their original languages, should be your chief appeal; and with them there is, if possible, even more need of your being familiarly conversant among the Persians, than among the Turks, because the Persian regards them with more respect than the Turk, and listens to them with greater deference. * * *

In no country in the world, probably, will a Christian missionary find it so necessary to be armed at all points for the conflict as in Persia—where, it is said, two-thirds of the males can read, where discussion is the delight of the intelligent, and where imagination leads off the intellect into the wild fields of speculation, and can be controlled only by the ascendant power of clear, vigorous, substantial thought.

Your route to Persia will be by way of Trebizond, a chief port of commerce on the south-eastern shore of the Black Sea, to which you will go from Constantinople by water. A missionary station will probably have been formed there, by Mr Johnston, before your arrival, which will serve to connect the missions of the Board in Persia with that in the Turkish metropolis. * * * * From Trebizond to Tebriz, through Erzroom, in Armenia, the estimated distance is 500 miles. Through Tiflis, in Georgia, the distance is greater. The researches of Messrs Smith and Dwight in Georgia, have rendered farther inquiries in that country unnecessary at present. * * * *

While in the northern provinces of Persia, you will ascertain how extensively the Turkish language is spoken and read by the people, and whether the books prepared for the Turks of Constantinople, would be well understood in the neighborhood of the Caspian.

Having completed your researches in Persia, and forwarded a copy of your journal to Trebizond for the Committee, you will seek for guidance to the Lord of missions, and if then you determine upon attempting either of these routes, or any other, into the lofty high lands of Central Asia, the Committee will not object.

The Sheah faith has been the national religion of Persia for more than three centuries; but the Afghans are all Soonies. They are more liberal and tolerant than other Mohammedans. The Persians, however, are very numerous in the kingdom, and many of them hold high offices in the state; and Soofeism is prevalent, and gaining ground, notwithstanding the opposition of the moolahs. The kingdom itself is composed of a multitude of tribes, claiming a common origin, but widely differing in character, appearance, and manners. Most of these tribes, whether leading a pastoral, agricultural, or trading life, are little better than wild plunderers. Yet they are hospitable; and in parts of the country, where they would think it a matter of course to rob you, they might, in other respects, treat you with kindness and civility. The cities of most importance, are Candahar, Cabul, and Peshamer.

Should you succeed in reaching the last mentioned city, the state of your health and other circumstances, must determine whether you shall venture upon returning to Persia by the way you came, or by either of the other caravan routes. You will not, however, enter upon such a course, without first transmitting for the Committee, to the care of some one of the nearest officers of the British government in India, a brief account of your travels and researches to those strange countries; informing him of the nature of the document, and of the importance of its preservation. For this purpose, it may be necessary for you to proceed to Cashmere. After all, it is highly probable, that your wisest course will be to descend the Ganges to Calcutta. And the Committee repeat, that neither the tour into Afghanistan, nor the routes proposed for such a tour, nor your return across the inhospitable regions of central Asia, are made a part of your duty, in your contemplated mission; they are mentioned only as subjects to which you will direct your attention, and on which you will exercise your best discretion. From Calcutta you could take passage to the United States, in case your health needed to be recruited, or the interests of your mission promised to be benefited by a temporary visit to your native land; or you might proceed to the Persian Gulf, by way of Bombay.

OBJECTS OF INQUIRY.

Having given an outline of the country you are to traverse, as the messenger of the churches, it only remains for the Committee to exhibit a brief summary of the principal objects, to which you will direct your inquiries.

Your leading object, everywhere, will be to ascertain where it is expedient for the Board to form missionary stations. Nor will the Committee expect merely the results of your investigations; but all the more important reasons upon which your opinions are founded;—such as relate to the situation of the place; its distance from other well known places of easy access; the nature and comparative safety of the roads; the population of the place, and the various sects and classes into which the inhabitants are divided, with their character, intelligence, manners and means of improvement; the number of souls within the neighboring country, upon whom the station might exert an influence; whether these are shepherds, farmers or traders; whether peaceable or addicted to war and plunder; whether they are Sheah or Soofie Mohammedans; whether that philosophical infidelity prevails, which is denominated Soofeism; whether they are followers of Zoroaster, or Jews, or nominal Christians; what impression the Mohammedans appear to have acquired concerning Christianity; the degree of security which might be expected for the persons and property of a Christian mission; whether the press, which is now unknown in Persia, could be introduced, and operate without obstruction from the jealousy of the government, or danger from the superstitious bigotry of the people; what would be the expense of transporting paper and books from the nearest or most frequented sea ports; whether the Bible and other books could be freely introduced and dispersed among the people; whether schools could be established for Mohammedan children; whether the king, who has severely persecuted the Soofies at the call of the moolahs, would not raise the sword of persecution against the mission, in case its influence should be felt, and create alarm; the nature of the climate and of the diseases of the country; the course of trade, as indicated by the routes of caravans; the stability and character of the government; and in a word, whatever is necessary to give the Committee a complete view of the people, and of the circumstances of their condition, and of the means and prospects of bringing the gospel to bear upon them with all its purifying and healing influences.

[From the London Atlas.]

CRABBE'S WORKS.

The Poetical works of the Rev. George Crabbe, with his Letters and Journals, and his Life by his Son, Vol. III.

This volume includes the new and full edition of Crabbe's poems, and contains a number of posthumous tales, now printed for the first time. These pieces were left by the poet as a legacy to his son, as the following passage in a letter dated in Oct. 1831, informs us:

"There are in my recess at home, where they have been long undisturbed, another series of stories, in number and quantity sufficient for a volume; and as I suppose they are much like the former in execution, and sufficiently different in events and characters, they may hereafter, in peaceable times, be worth something to you; and the more, because I shall whatever is mortal of me, be at rest in the chancel of Trowbridge church; for the works of authors departed are generally received with some favor, partly as they are old acquaintances, and in part because there can be no more of them."

It appears, however, that notwithstanding the recommendation of the poet himself, who thought they were much like his former poems, his executors, when they saw the first few printed pages, entertained some misgivings as to their value, and—

"Became very sensible that, had he himself lived to edit the compositions, he would have considered it necessary to bestow on them a good deal more of revision and correction, before finally submitting them to the eye of the world. They perceived that his language had not always effected the complete development of his ideas; that images were here and there left imperfect—nay, trains of reflection rather hinted than expressed; and that, in many places, thoughts in themselves valuable could not have failed to derive much additional weight and point from the last touches of his own pen.

"Under such circumstances, it was a very great relief to their minds to learn that several persons of the highest eminence in literature had read these poetical remains before any part of them was committed to the printer; and that the verdict of such judges was on the whole more favorable than they themselves had begun to anticipate—that, in the opinion of those whose esteem had formed the highest honor of their father's life, his fame would not be tarnished by their compliance with the terms of his literary bequest; that though not so uniformly polished as some of his previous performances, these Posthumous Essays would still be found to preserve in the main, the same characteristics on which his reputation had been established; much of the same quiet humor and keen observation, the same brief and vivid description, the same unobtrusive pathos, the same prevailing reverence for moral truth and rational religion—and in a word, not a few 'things which the world would not willingly let die.'"

We quote these little anecdotes connected with the volume for the sake of the interest they confer upon its contents, and because they form a part of the literary history of its production. The poems themselves are fortunately unaffected by the timid doubts of Mr Crabbe's executors, whose position and responsibility in the matter interfered, probably, with the freedom of their opinions. They were afraid to take a step that might possibly hurt the reputation of the deceased; but they may rest assured that this book will extend and exalt his name.

The poems emphatically belong to the class which may be said to derive its origin from Mr Crabbe; for much as has been said of the resemblance that exists between him and Goldsmith, we think it can scarcely be questioned that as the moral poet of the poor, as the delineator in detail of the miseries and ignorance, the habits and employments of the lower classes, and as the expounder of feelings which have rarely found expression in poetry, and never before in language so homely, so true, and so natural, Crabbe must be permitted to stand by himself. As a poet he yields to the exquisite music and almost unapproachable simplicity of Goldsmith; but the drama of humble life, with all its passions, its hopes and fears, its struggles against temptations, its triumphs and its crimes, which he has created, entitles him to a place far out of the way of imitation, and worthy of a separate and distinct niche. His resemblance to Goldsmith is more accidental than premeditated—more apparent than real. Goldsmith was more refined in his simplicity—his purity was more palpable, his verse more highly polished, and his pictures more tasteful and complete, and the whole breathed an air of nature like an atmosphere of Claude's. Crabbe is more plain, homebred and familiar. He talks verse to you, while Goldsmith recites it. He tells you in the very words of the rustic what he felt, and why and wherefore it was that he could no longer pay his rent, and was compelled to resort to the workhouse; he describes the whole family, one after another; tells you how long Jenny went to school, and what she learned there; and that Tom, after a voyage to China, returned home with six pounds in his pocket which he wanted to spend on a dress for his mother, but that the tax-collector intercepted the generous boy's intention, and put down the six pounds to the King's account.

In all this you feel nothing more of the poetry than its truth. You have the very essence of the heart distilled into natural words, and you are so occupied in thinking about it, that you forget to reflect for a moment on the medium through which it is conveyed. With Goldsmith pure as he is, you cannot help thinking of the beauty of his lines.

ISLAND OF JERSEY.

The character of the people of this Island in the British Channel, is thus described in a work entitled "Channel Islands" &c—"The Result of a two year's Residence, by Henry D. Inglis."

It must always happen that where men cultivate their own land, and labor for their own profit, a certain independence of character will be engendered, an independence whose foundation is natural and just, and which is in itself honorable to the possessor. In Jersey other things contribute to foster this spirit among the inhabitants, particularly the possession of certain political rights and privileges, of which I shall afterwards have occasion briefly to speak, and the isolated position of the island which they inhabit. The spirit, indeed, which animates the mass of the people, more especially the inferior classes, is strongly republican; and the blunt independence of character and manner, as well as other evidences of this spirit, bear no small resemblance to the traits which attach to our brethren across the Atlantic. The surplus labor required upon the soil, beyond that which the possessors and their families can give, or upon those properties which are in the hands of English residents, is performed by English, Irish, and French laborers, for Jersey laborers are not to be obtained for hire, though there is no difficulty in obtaining an exchange of labors, which is more consonant with their notions of independence. Among female servants, too, there is a great deal of the American "help." There is no absolute rudeness among them, but there is much of the free and easy, and the same treatment which would be acceptable to an English servant, would speedily offend the sensitiveness of a Jersey-born damsel.

It is a fact, that in all countries where we find a love of independence, and where that independence of character is generated by independence in worldly circumstances, we also find a strong disposition towards avarice, and its natural accompaniments, parsimony and excessive frugality. The origin of this is not difficult to account for: independence in worldly circumstances is absolutely essential towards independence of character and action, and men, therefore, naturally employ the means by which this independence may be secured. With acquistion, too, grows the love of it; and thus, we may easily comprehend how, in an isolated community, its members, gradually enriching themselves, and perceiving, yearly, the certain results of frugality, should acquire habits which border upon the niggardly and sordid.

That this love of acquisition, and a strict frugality, form independence, another strong trait of Jersey character, is undeniable; and although it be true that these traits are sometimes offensive, we scarcely can quarrel with that which presents to us a population without paupers, and amongst which there is no man who does not feel himself above the contempt of the proud and the sneer of the rich.

MISERIES OF WAR.

In the time of the American revolution, a young gentleman by the name of Asgil, a captain in the English service, though only nineteen years of age, was selected by lot, by the Americans to whom he had fallen a prisoner, to be put to death in retaliation for some atrocities committed by the enemy. When the news reached England, his mother, Lady Asgil, with her whole family, was thrown into the deepest distress and sorrow. In her inexpressible affliction she had recourse to the sovereigns of France, through the medium of the minister, Count de Vergennes, although France was at that time at war with England. If any one wishes to know where the miseries of war are most truly and deeply felt, let him read the following extract from one of her letters to the French minister.

"My son, my only son, dear to me as he is brave, amiable as he is beloved, only nineteen years of age, a prisoner of war in consequence of the capitulation of Yorktown, is at present confined in America as an object of reprisal. Shall the innocent share the fate of the guilty? Figure to yourself, sir, the situation of a family in these circumstances. Surrounded as I am with objects of distress, bowed down by fear and grief, words are wanting to express what I feel, and to paint such a scene of misery; my husband, given over by his physicians some hours before the arrival of the news, not in a condition to be informed of it; my daughter attacked by a fever, accompanied with delirium; speaking of her brother in tones of wildness, and without an interval of reason, unless it be to listen to some circumstances which may console her heart. Let your susceptibility, sir, paint to you my profound, my inexpressible misery, and plead in my favor; a word, a word from you, like a voice from heaven, would liberate us from desolation, from the last degree of misfortune."

Such are the deep pangs implanted in the heart of an accomplished lady by the occurrences of war. In consequence of her education and her distinguished situation in life, they have excited an interest in the public, and have become a portion of history. But there are multitudes of other mothers and other sisters, whose sorrows have been as deeply felt and as sincerely lamented, but whose griefs have never reached the public ear. Dark and withering as they were, they have been known only to their own bosoms or to the small circle immediately around them; too secluded for general sympathy, though not unseen by that God, who has made of one blood all the nations of the earth, and who commands us to love our neighbor as ourselves.

JOHN RANDOLPH.

A correspondent of the Christian Watchman writes from Philadelphia:—

I spent an evening, not long since, in company with the celebrated Dr ——, who was the medical attendant of John Randolph of Roanoke, at the time of his decease in this city. Among many deeply interesting anecdotes, he related the following, which has never been published. I think it well deserves to be.

Randolph was near his end. Dr —— was sitting by the table, and his man John, (Juba was left in Roanoke) sitting by the bed, in perfect silence when he closed his eyes, and for a few moments seemed, by his hard breathing to be asleep. But as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the Doctor, he said sharply, "*remorse*"—soon afterward more emphatically, "REMORSE"—presently at the top of his strength, he cried out, "REMORSE." He then added, "Let me see the word." The Dr not comprehending his desire, made no reply. Randolph then said to him with great energy, "Let me see the word. Show it me in a Dictionary." The Dr looked round and told him there was none in the room. "Write it then," said Randolph. The Dr perceived one of Randolph's engraved cards laying on the table, asked if he should write it on that, "Nothing more proper," was the answer. The Dr then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it, and holding it up to his eyes with great earnestness, seemed much agitated. After a few seconds, he handed back the card, saying, "Write it on the other side.,' The Dr did so, in larger letters. He took it again, and after gazing earnestly upon it a few seconds, returned it, and said, "Lend John your pencil, and let him put a stroke under it." The black man took the pencil and did so, leaving it on the table. "Ah!" said the dying man, "Remorse, you don't know what it means." But added presently, "I cast myself on the Lord Jesus Christ for mercy."

Dr —— then showed me the identical card. On one side was written "John Randolph of Roanoke,—Remorse," and on the other side, "*Remorse.*" You may imagine the varied thoughts that rushed through my mind at beholding this sad evidence of the dreadfulness of postponing to a dying hour, the business of a life time.

CURIOUS FACT.—A gentleman brought up with him from Old Point last evening, a shell drake, with its bill enclosed between the shell of an oyster, which had been picked up as it was drifting to the shore, by the toll-keeper of the draw-bridge, at the mouth of Mill Creek. The shelldrake being a great diver, is supposed, in one of his submarine visits, to have found the oyster resting on the sandy bottom, with its valves distended and presenting too great a temptation for any hungry duck to withstand, he without ceremony thrust in his long narrow bill to extract the delicious morsel; when the oyster, not approving of such familiarities, suddenly collapsed the portals of its little citadel, and held the intruders head under water until it suffocated him; while, unable or unwilling to let go his hold, both oyster and duck were borne to the shore by the refluent tide.

Raccoons have frequently been caught in the same sly way: being exceedingly fond of oysters, they take advantage of every low tide and a moonlight night, to prowl along the shore in search of their favorite prey, which they are sure to find with mouths a-gape. The knowing ones, it is said, drop a pebble into the opening before they venture to put a paw in; but the uninitiated of the tribe, forgetting this precaution, are taken prisoners incontinently.—*Norfolk paper Nov.* 12.

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO, School Book Publishers, Boston Bookstore, 121 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England; among which are

READING. Emerson's First, Second, and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, 21000 copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania, and all the Public Schools in Philadelphia.

ARITHMETIC. Emerson's Second and Third Part of the North American Arithmetic, now too extensively known and used in all parts of the United States to require comment.

GEOGRAPHY. Blake's New Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

HISTORY. Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the Book.

ASTRONOMY. Wilkins's and Wilbur's Astronomy.

DRAWING. Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin. Gile's First Book in Latin; Gould's Latin Grammar, Ovid, Horace and Virgil; Jacob's Latin Reader, Parts 1 and 2; Anthon's Sallust; Folsom's Livy and Cicero; Leverett's Latin Tutor; Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

FRENCH. Surault's Rowbotham's French Grammar (now used in Harvard University; Surault's French Exercises; Boyer's and Nugent's French Dictionary.

Also a large number of Elementary Works, in the Italian, Spanish, and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books, will be supplied on the most favorable terms. They are respectfully invited to call before leaving the city.

RUSSELL, ODIORNE & CO.
aug 30 School Book Publishers.

TEMPERANCE ALMANAC FOR 1835.

RUSSELL, ODIORNE & CO. have just published the Family Temperance Almanac for 1835 The astronomical Calculations are made by the Editor of the astronomical part of the American Almanac. It is also enriched by a variety of Statements, anecdotes, and suggestions relative to the great subject of Temperance. Although it has been published but a few weeks, about fifty thousand copies have already been sold.

☞ At a meeting of the Council of the Massachusetts Temperance Society, Sept. 25, 1834, the following Preamble and Vote, were unanimously adopted:—

The Council of the Massachusetts Temperance Society, having examined the *Temperance Family Almanac*, published in *Boston* by Messrs. Russell, Odiorne & Co. No. 134, Washington street, and Ford & Damrell, Wilson's Lane, near State street, are of opinion that its extensive circulation will be useful to the Temperance cause; therefore,

Voted, That it be recommended to the several Country Societies, to endeavor to procure its introduction into all the towns of their counties, and in other ways to promote its circulation.

JOHN C. WARREN, *President.*
J. G. STEVENSON, *Sec'ry.*

Traders, and Secretaries of Societies supplied for distribution at low prices by
oct 18 RUSSELL, ODIORNE & CO.

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

School Committees, Instructers and Teachers supplied with them on favorable terms, by
RUSSELL, ODIORNE & CO.
oct 4 School Book Publishers, Boston.

EMERSON'S THIRD PART.

THE North American Arithmetic, Part Third, for advanced scholars, by Frederic Emerson, is this day published. It comprises a brief view of the elementary principles of Arithmetic, with a full developement of the higher operations, and on extensive application of the science, to commercial business. This book has been looked for, with much interest, by the teachers of High schools, for several years; and its Publishers now present it with uncommon pleasure; feeling confident, that it will fully meet the highest expectations which have been entertained respecting it.

Emerson's Second Part uniting Mental and Written Arithmetic and comprising sufficient of theory and practice, for all the purposes of common business, has, within the short term of two years, become established in almost every school of eminence throughout New England, and is becoming the common Arithmetick for district schools.

Published by RUSSELL, ODIORNE & CO.
oct 25

BULFINCH'S POEMS.

CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

To be sold at 121 Washington street, and at the various book stores. nov 1

DAUGHTER'S OWN BOOK.

COMPRISING Practical Letters from a Father to his Daughter; put up in various bindings, from 50 cents to $1 25

'It is an excellent publication, admirably adapted to the wants of daughters.'—*Evening Gazette;*

'A neat and valuable book, and deserves to be favorably received.'—*Springfield Gazette.*

'It contains what every affectionate parent must *feel* in relation to a beloved daughter, but what few have the ability to express.'—*Plymouth Democrat.*

'It is the production of a chaste and elegant writer, and in point of utility and literary merit, yields to none.'—*Literary Gazette.*

'It furnishes much excellent instruction on the culture and discipline of the female mind.'—*Zion's Herald.*

'It is the most valuable treatise that has been published, and we recommend it to every parent and daughter in our country.'—*Unionist.*

'The "Daughter's Own Book" is so beautiful, that though of a serious cast, daughters exclaim "Oh give ME the book, and I am sure I shall read it."'—*Editor of Rosebud.* Published by LILLY, WAIT & CO. 121 Washington street. sept 15

FLINT'S GEOGRAPHY.

MAY Be obtained Wholesale and Retail, at 134 Washington St. latest edition, neatly full bound in Sheep. Aug. 30.

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

HYMN BOOKS.

BELKNAP'S, Dabney's, Sewall's, Willard's and Greenwood's Hymns, constantly for sale by the hundred or single copy, on the lowest terms by
Oct24 epistf RUSSELL, ODIORNE & Co.

DABNEY'S HYMNS.

THE Cambridge Selection of Hymns and Psalms, for sale at a very reduced price, by
sept 20 RUSSELL, ODIORNE & CO

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen.
Aug. 5.

NEW JERUSALEM MAGAZINE, for November, this day published by OTIS CLAPP, 11 School street. *Contents:* Discourse from Matthew V. 43—55—Remarks on the internal sense of the 8th Psalm—Mr Walker's Sermon—Letters of Rev. John Clowes—Employments in the Spiritual World—Distinction between the Laws of the Spiritual World and those of the Natural, arising from the fixedness of Material Things—On the name of the Lord Jesus Christ—If ye hath faith as a grain of mustard seed.
nov 15

WORKS OF RAMMOHUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7,50.
Aug. 30.

ROBINSON'S Harmony of the Gospels, in Greek, with Newcome's Notes. By E. Robinson D. D.
Also, Stuart's Grammar of the New Testament Dialect.
Just received by RUSSELL, ODIORNE & CO.
sept 20

MISS MARTINEAU'S WORKS.

ALL the writings of this celebrated Lady, as far they have been published in this country, comprising her Devotional Exercises, Illustrations of Political Economy, Poor Laws, &c., for sale by the subscribers at the lowest prices.
Sept. 27 RUSSELL, ODIORNE & CO.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.
sept 13

LIBERAL PREACHER FOR SEPTEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for Sept. 1834, containing a Sermon by Rev. Wm H. Furness, of Philadelphia, Penn.—"The Necessity of Religious Principle."
nov. 22.

FOR sale at this Office, a first rate Washington Press, Medium size.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 134 *Washington Street, Boston.*
SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months; or *Two Dollars and Fifty Cents*, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.